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Religious Communications.

MEMOIR OF THE REV. JOSEPH EASTBURN.

His Parentage, Education, and first Religious Exercises.

THE name and virtues of JOSEPH EASTBURN have already been celebrated in the four quarters of the globe. The last ten years of his life were so disinterestedly, assiduously, and affectionately devoted to all the best interests of seamen, that a large number of them regarded him with the veneration and attachment which dutiful children bear to a worthy parent; and with their characteristick warmth of feeling, they have proclaimed his praise, in every region to which their vocation has called them. Not only in many of the seaports of our own continent, but on the coasts of Asia and Africa, and in various parts of Europe, they have extolled his piety, commended his benevolence, and exhibited him as an example. In Britain especially, the religious journals which are occupied with the concerns of mariners, give abundant evidence of the high estimation in which he was held in that country.

But the best evidence of a man's real character is derived from the publick sentiment, in the place of his stated residence, and where of course he is most fully known. Of this sentiment there was a striking expression, in reference to Mr. Eastburn, when his obsequies were solemnized, in the city where he was born, and where he had lived till he had entered his eightieth year. More than five thousand persons, it is believed, came to see, and many of them to weep over his remains, before the coffin was closed upon them. And although his funeral was of the plainest kind, without gloves, scarfs, pall or hearse; and although a copious fall of rain descended without intermission, while the procession was moving from his residence to the place of interment; yet a multitude of all characters, from the highest to the lowest, and of all ages and both sexes, produced such a throng, through five squares of the city, that it was frequently necessary to stop, till an opening could be made through the crowd for the passage of the corpse. The feeling of respect for the deceased, manifested on that occasion, taken in all its circumstances, was certainly of a very singular and most extraordinary character.

And how, it may be asked, was this celebrity and affectionate attachment obtained? Was it acquired by an illustrious parentage, by splendid genius, by great talents, by distinguished erudition, or by munificent donatives? Nothing, not an iota, of all this. The individual concerned was of humble birth, he had no pretensions to genius, no eminence of intellectual powers or attainments, little learning, and but a scanty property. The whole must be attributed to

simple, genuine, consistent, fervent, active, eminent piety. Of the influence and esteem which such a piety may secure to its possessor, by manifesting itself in all the forms in which it will, without seeking or expecting such an effect, become conspicuous, Mr. Eastburn was one of the most striking instances that the world has ever seen. To show what such a piety *may* effect, is a principal object of the present memoir; and what it *has* effected, has therefore been summarily stated at the entrance; that the whole of the subsequent narrative may illustrate and impress a fact, honourable to religion, and calculated to promote its influence and extension.

Autobiography, or a man's life written by himself, has become fashionable; and doubtless it has some advantages. An individual is not only able, but permitted, to say of himself, a number of things which no one else could, or ought, to say of him. Till the writer of this memoir had engaged to draw it up, he did not know or suspect that the subject of it had penned an account of the first part of his own life. It was however a very agreeable surprise when he found that this had been done; and as soon as the paper was perused, the resolution was taken to insert it, without the addition or suppression of a single thought, and with as little alteration as possible of the language. If the fastidious should censure him for this; he is willing to bear it. He believes that if he had new cast the whole, he would not have been able to present a view of Mr. Eastburn's early life, and especially of his first religious exercises, nearly so interesting or so useful to the pious reader, as that which he will now find. It was desirable, besides, to show, as far as practicable, this excellent man *precisely such as he was;* and this was partly to be done by letting the reader see how he spoke of himself, and in what manner he expressed his thoughts in writing. He was in no respect an imitator; but he seems to have read the works of the inimitable John Bunyan, till he had unknowingly caught something of his manner. His narrative is as follows.

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"At the pressing request of some of my religious friends that I should give some account of my life and religious experience, it is with reluctance I now make an attempt to comply—truly willing that my name should be buried with my body, as to the opinion of my fellow men; for I do know and feel that in all things I have come short.

As to my parentage, my father, ROBERT EASTBURN,* came from old England when quite young, of a strict Quaker family, and continued for some time in that connexion, and was married in their publick meeting, in their way. My mother also belonged to the same denomination, and continued in their society until Mr. George Whitefield first came to America. My father had been under serious concern about his soul for some time before; but could get no relief, until hearing him preach. He went, as he said, with prejudice, to hear a young priest, but found he had been taught of the Lord, and could tell him the exercises of his heart; and his heart

* A memorandum found among Mr. Eastburn's papers, furnishes the following information.

Robert Eastburn was born in old England, in the year 1710. He came to America with his parents, when he was four years old. He was married in the year 1733, to Agnes Jones of Germantown. She was born in the year 1713.—Robert Eastburn died Jan. 22d, 1778; his wife, Sept. 27th, 1784. They had six children—Sarah, Hannah, Thomas, Robert, John and Joseph. Sarah lived to the age of 83 years, and died in Sept. 1818. Hannah died in 1773. Thomas in 1802. Robert in 1815. John in 1806.—We here add, Joseph died on the 30th of January, 1828, —having entered his 80th year on the 11th of the preceding August.

was now opened to attend to the preaching of the gospel by him, and this was the means of his spiritual comfort—Mr. Whitefield used to call him his first fruit in America. My mother, being of a meek and humble temper, and seriously disposed, and being also benefited by his preaching, left the Quakers and united with my father to follow him; which soon brought upon them severe trials from their parents and their former friends, which I do not wish to enumerate. Many of the followers of Mr. Whitefield united together, and erected a large building for worship, (now the old academy) and by his advice called the Rev. Gilbert Tennant to be their stated minister, and became a regular congregation. My father was chosen deacon, and was very active in promoting the interest of the society, and in attending religious meetings in many places through the city.

I was born, according to the date in my father's Bible, on the eleventh day of August, 1748, in Philadelphia, the youngest of his children; and experienced the tender care of my kind parents, and the watchful providence of my heavenly Father. When an infant in my cradle, a cat had nearly drawn out my breath, when she was caught by my father, and just saved my life: when beginning to walk, I had followed my brother to the river, and fell in and narrowly escaped being drowned. I was early put to school, and had serious impressions on my mind when young; so that I would retire from school and go to the garret of the house alone to pray, and would weep freely. My parents finding me at times serious, and like to make a scholar, were desirous that I might have an education; hoping I might be useful to my fellow men in the work of the ministry. But it was a time of war, and my father having been a prisoner among the Indians, brought their circumstances too low to afford me more than a common English education. At fourteen years of age I was put apprentice to the cabinet maker's business, in a large shop of seventeen lads and young men—all thoughtless about eternal concerns, and making the Sabbath a day of idle amusement. I was tempted to go with them to skate on the Schuylkill; but had not gone far before my conscience so accused me of doing wrong, that I left them, ran back, hid my skates, and went to meeting. Thus I was an evidence of the truth of those words, "Train up a child in the way he should go, and when he is old he will not depart from it." I now quieted my conscience, and thought, by my regular conduct, praying in secret, and shedding a few tears at times, I should do well enough. But "evil communications corrupt good manners." I was by degrees drawn into vain company. I had committed many trifling, jovial songs to memory, and having something of a turn for singing, I was often pressed to sing in company. I found I was going fast to ruin, and that a horrid snare was laid for my destruction; but the Lord was pleased to pluck me as a brand from the burning, and through his blessed restraints I was preserved from all scandalous outbreaking sins.

I was now awfully alarmed with a view of eternity and the danger of losing my soul, which determined me to leave all vain company, and try afresh to seek salvation. But I found it hard to stand their solicitations, and afterwards their persecution; for they would come with great pretensions of friendship, and beg I would not leave them, or deprive myself of all the happiness of youthful pleasure; for Solomon, they told me, had said, there "was a time for all things;" and the time to be merry certainly was, when we were young; and they said I could not pretend to be more holy than David, and he danced. My reply was, that we had been merry, but as we did

not know how soon death might call us, as he did many as young as we, our time to mourn might soon begin, and never end; and I thought it high time for us all to cry for mercy, before it was too late. What made my alarm so great and lasting was, the views I now had of eternity, from one of Mr. Davis's Sermons. These words were fixed in my mind, "Oh! Eternity, Eternity! how will this awful sound echo through the vaults of hell"—It was upon my mind day and night. I thought if I could live as long as Methuselah, and be in as much misery as it was possible to bear, all the time, I would be willing to bear it, if I could have hope of happiness afterward. Finding they could not persuade me to return to them, they turned to be cruel persecutors, mocking and treating me with contempt: and if they found my place of retirement, they would be sure to disturb me, throwing stones where they only suspected I might be. For a long time I used to rise at midnight, when they were asleep, and spend the time in prayer for mercy. One of them happening to hear me, was so much affected, he could not conceal his cries; and said, if I was afraid of going to hell, what would become of him and the rest of them. From that time he ceased his opposition and became my friend till his death. But I had severe opposition, from a man in the shop, who had made a profession and turned back, and afterwards died in a bad way.

I had at this time no religious acquaintance, for my father had moved from the city to Neshaminy. I attended worship on Sabbath days, and every opportunity I could have, with great care. I worked hard, and was trying to gain a righteousness of my own. Having done over work in my trade, I had gained a day clear, which I devoted to fasting and prayer alone. About this time I received a letter from a brother in New York, in which he informed me he had been under soul concern for some short time, and had obtained comfort. I thought he had not been so long nor so much engaged as I had been, and yet I had not the least comfort. I then began to think the Lord dealt hard with me, and I was displeased with his sovereignty. The ninth chapter of the Romans filled me with discouragement—that it was "not of him that willeth, or of him that runneth, but of God that sheweth mercy." I feared I was not elected, and therefore would be lost after all. I went to the Episcopal Church, and when they read prayers and thanked God for their creation, my heart replied, *I do not;* for I wished I had never been born, and often wished I was a brute, a stock, or a stone, rather than an accountable creature. I envied the little birds their happiness. I found fault with the imputation of Adam's sin, and that through his fall we were rendered helpless and yet condemned. My wicked heart rose in horrid rebellion, and would wish there was no power that could punish me in hell forever. I continued a long time in this awful state of mind, and found truly that "the carnal mind is indeed enmity against God." I thought I had the very spirit of Satan, and began to wonder that the Lord did not strike me dead, and fix my place among the fiends in hell, for my dreadful rebellion against his awful majesty. And I did expect that must be the case at last, for I thought so vile a creature as I saw myself to be, could never be admitted into his presence; and often have I feared to close my eyes in sleep, fearing I should awake in torment.

About this time my father returned to the city; but I could not for a long time open my mind to him; but he observing my distressed countenance, insisted upon knowing what was my trouble. I then made it known to him, and he did all he could to encourage me. He took

me to see pious ministers; a Mr. Strain was often in town at that time, to whom I made my case known. He gave the advice Paul gave to the jailer, and pressed me to believe in the Lord Jesus Christ, immediately; warning me against false resting places, and insisted upon it I was now doing so, and said while I hoped to be saved in any other way but through Jesus, I was practically calling God a liar, who declared there was no other way. That evening a strange minister preached upon the sin of unbelief. I determined then that I would never close my eyes in sleep again, until I had made the attempt; and I spent the night in a solitary place alone, trying to realize my need of a Saviour, as a guilty, polluted, lost sinner; and then thinking of the offices, fulness, and invitations of the Saviour—trying to give up myself to him, and praying to be accepted by him, but I could find no relief. I thought I could as easily clasp the moon with my hands, which was then shining over my head, as I could believe so as to obtain comfort to my soul; not realizing that faith was the gift of God. I wondered that ministers would press people to do what was impossible; or thought that I was not like any one else, for I could not believe. Here my carnal heart again began to find fault, that I was required to do what I could not; and therefore must be lost and could not help it. But my rebellious murmuring was silenced with a thought of *who* it was I was thus censuring; and I began to wonder he did not strike me dead, and send me to dwell among the wicked spirits in hell, which I often thought must finally be my place. But now that passage in the 9th of Romans came again to my mind, in quite a different way from what I took it up before—"It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy," was now my only encouragement. For if it was for any goodness or merit in the creature, I of all mankind must, it seemed to me, for ever despair; for I could deserve no favour from the Lord. But if he did it for his own mercy's sake, who could tell but I might yet experience his power to save me: and therefore I again resolved I would try to wait in the use of means, and not give over until he might please to reveal the way of salvation to me, a lost creature.

I now took much care to get spiritual instruction, tried to remember the sermons I heard, wrote down the texts, and what I could retain of them; but still found myself awfully stupid, and felt all to be a task and burdensome; yet I thought I must wait until the Spirit of the Lord would come powerfully, and then would be my time to strive. My apprenticeship was now expiring, and the man with whom I learned my trade, through improper conduct, had become bankrupt. I had a new place to seek, and the kind notice of Providence surprised me. I had friends raised up beyond my expectation. My master's brother presented me with a complete good suit of clothes; a place was provided for me to earn my living; I was favoured with health and plenty of business, and could work well. I wondered that the Lord should regard my mean concerns, and show me any favour; and as he had taken care of my temporal concerns, I thought it was an encouragement for me to cast my soul's concerns upon him. But my wicked unbelieving heart would not go to that kind and gracious Father, who was manifesting his tender pity for such a poor wretch as I was. Instead of this, my unbelief still increased, and the abominable corruptions of my vile sinful nature, seemed as if they would overpower all my resolutions to do any thing that was good. I confined myself to attend on the means of grace in publick, and also attended society

meetings, but found no pleasure in them; but awful hardness of heart, and vile thoughts would continually possess me. I thought there never was so hardened and yet stupid creature, as I was, which made me conclude the Lord had given me up; that I had so grieved the Holy Spirit that he would no longer strive with me; and that I had sinned the unpardonable sin, and there could be no mercy for me. Now I ceased to pray, for I believed that the Lord would strike me dead, if I dared to call upon him. I therefore looked for his judgments to follow me; and hardly dared to close my eyes in sleep, fearing I should awake in hell. I would dream I was there blaspheming, and awake in horror, but dared not ask to be saved from it: and now, as I feared I should become a scandal to my parents and family, I resolved to keep alone, or to go to places of worship only to keep out of the way of temptation; not daring to hope ever to have a word of encouragement spoken to me again. But I worked hard at my trade, to divert my mind, which I found was my best way. I said little to any one, and told no one of my dismal fears and horrors. I did once ask my father what he believed the unpardonable sin to be, without telling him my apprehension of my having committed it; and his explanation seemed to confirm my belief that it was really my case. I still went to places of worship, and when any encouragement was presented to distressed souls, I would think—there now, I might have some relief, if I had not sinned that sin, which is unto death, and cannot be forgiven. But one Sabbath evening, going to the Baptist meeting, a stranger of the name of Sutton preached, and remarked that some were tempted to believe that they had sinned the unpardonable sin, and were greatly distressed about it; which he declared was an evidence that it was not their case, or they would be hardened and careless. This coming from one who I believed knew nothing about me, I did believe the Lord had directed it for me, and it greatly relieved my mind. I then resolved I would again betake myself to prayer, and if I perished, it should be at the throne of grace with the publican, crying as he did for mercy, and I was enabled to continue so to do, until at last, when just sinking, I was relieved; which was in the following way.

I frequently had a word of encouragement in sermons from my precious friend Dr. Sproat, and from dear Mr. Robert Smith of Pequea, who pointed out my convictions to be those of the Spirit of the Lord, which were commonly followed with manifestations of divine favour: also from several pious people, with whom I had now become acquainted, who were much interested in my case, and were, I believe, much engaged in prayer for me. But still my mind was overpowered with unbelief, until one Sabbath morning, about the break of day. I was then thinking about my miserable state of soul—guilty, filthy, wretched and helpless, and that a Saviour was appointed, and Jesus was inviting me to come to him, and if I did, I should obtain relief. I found the hindrance was in myself, and that none but the Lord could remove it. I then fell on my knees, crying to him to undertake for me. I tried to present all my wants to him, and besought him that whatever it was that hindered my closing with Jesus, he would remove it out of the way; and that he would be pleased to work true faith in me, that I might believe. And while I was thus pouring out my heart to the Lord for his grace, that blessed counsel of the precious Saviour was powerfully impressed on my mind, contained in the third chapter of the Revelations and 18th verse—"I counsel thee to buy of me gold tried in the fire that thou mayest be rich, and white raiment that thou mayest be clothed, and that the shame of thy naked-

ness do not appear; and anoint thine eyes with eye salve that thou mayest see." Now a perfect suitableness appeared in this blessed provision to answer all my wants; for I knew I was truly poor, and deep in debt to divine justice, and had nothing of my own to pay. But the white raiment was what I stood in particular need of, for I had often been filled with horror at the thought of appearing a guilty, vile, filthy, spirit, before the bar of a holy and just God; but if arrayed in this glorious white raiment I might appear there to divine acceptance, and all my filthy garments be cast away. The enlightening of the mind with this eye salve of the Holy Spirit, was what I was likewise deeply sensible I greatly needed; so that before I was aware of a change in my mind, my soul cried out—O Lord! I accept this gracious counsel, and do bless thee for it. My heart was filled with comfort, and I could now call the Lord my dear Father, and felt my very soul going out to him in love, whom before I had so much dreaded as my awful judge. I know not that any creature heard me, in all or any of my private exercises, or how long I continued in this; but when I came down to my father's family, with whom I then boarded, my father saw such a change in my countenance, that he directly desired me to lead in family worship, which I felt a willingness to do. But I did not mention any thing to any one of my joy, but went to meeting with great pleasure; when Mr. Caldwell from Elizabethtown, preached from the 73d Psalm, first part of the 28th verse—"But it is good for me to draw nigh to God." He showed that no one could draw nigh to God, in the sense of that text, without having experienced a change of heart, and a true heart-love to him; and then described how the soul was delighted with a sense of his gracious presence and fatherly love; and how it could call him *my Father*. I was fully satisfied that such had been the exercise of my soul that happy morning, and therefore did relate to my father what had passed in my mind. He then went with me to see Mr. Sproat, and desired me to relate the same to him, which I did, at their request. He inquired if I thought the Lord had shown me this favour for any goodness of my own; which I protested I did not, but only of his pure undeserved mercy. He then encouraged me to believe it was a work of divine grace, and now invited me to join in the communion of the Church, which I never dared to do before, although often desired to do it.

But my first comfort was of short duration. I soon began to fear I was deceiving myself with false hopes; and that it had been but a mere imagination of my own. Here I was much cast down, and feared I never should have a solid hope: and the loss of that comfort I had enjoyed for the short time I felt it, left upon me for a few days a most distressing sensation. I told my friends my distress, but could find no relief. I tried to pray that the Lord would satisfy me whether it was his work or not; and the cry of my heart was constantly through the day—O for faith! O for faith! when I did again experience a sweet confirmation that it was the Lord's work, and that he would bless me; and from time to time I had similar changes. I was very attentive to secret duty, and rose every morning before day, to read and pray alone, before I went to my work. At this time the Methodists came, and held worship before day, and in the evenings. I often attended both seasons, and was pleased to have so many opportunities. But one evening the minister spoke against the doctrine of the saints' perseverance, from those words in the 10th chapter of 1st Corinthians, 4th and 5th verses, "And did all drink the same spiritual drink, for they drank of that spiritual rock that followed

them, and that rock was Christ: but with many of them God was not well pleased, for they were overthrown in the wilderness." From which he undertook to prove that a person might be united to the Saviour and partake of his grace, and yet after this finally fall away. I thought there appeared great reason from his text, and what he said upon it, to fear it might be so; and therefore I was greatly discouraged, for I knew what a poor helpless creature I was, and my enemies were too powerful for me to withstand, if left to myself. I lodged at my father's, and went home distressed; his family Bible was on the table, I immediately opened it, and the first passage I saw was the eighth chapter of Paul's Epistle to the Hebrews, at the 9th verse—"Not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt, because they continued not in my covenant, and I regarded them not, saith the Lord: For this is the covenant that I will make with the house of Israel, after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts, and I will be to them a God, and they shall be to me a people." Here I stopped with joy, and was filled with delight in that blessed covenant, well ordered in all things and sure. I saw that the Lord not only engaged to be all in all to his people, but resolved that they *should* be his people, and that he *would* accomplish his work in them, and bring them through. This I believe is the sealing of the holy Spirit of promise; and now my mind felt such a confidence in the unchanging love of God through Jesus Christ, in whom the promises are all "yea and amen," that I thought if all the ministers in the world would unite in speaking against the perseverance of those who are united to Jesus, they could not shake my comfortable hope. I now no longer depended upon my frames and feeling for my hope of eternal happiness, but upon the unchangeable covenant of grace, wherein the Lord has promised never to leave nor forsake his people, and that he will put his fear in their hearts, and they shall not depart from him; that sin shall not have dominion over them," being "not under the law but under grace;" and that where the Lord begins a good work, he will carry it on to perfection. Now for a long time I went on my way rejoicing, and was encouraged to unite with others in religious societies, and began one weekly in my father's house, led in prayer, and read sermons to the people, who filled the house every time. And when I could get ministers to come I did, and was much encouraged to go on. Mr. Robert Smith, the minister at Pequea, who kept a grammar school, and was earnestly engaged to promote the cause of his blessed Master, sent me an invitation to come to his institution; promising to assist me in every way to obtain a classical education. I did earnestly entreat the Lord to direct me, and having a desire to be useful to my fellow mortals, and hoping this was an opening, and the way to be more so than in private life, I immediately gave up my business and went. Now I thought no exertions could be too great to accomplish this object, and did study night and day, until I became so unwell that the most noted physician we had told me, if I did not quit my studies, and go to active business again, I would soon die. This was like a dagger to my heart; but I had good reason to believe it was so; and therefore had to give up, and attend to my business again; and now concluded I would attend religious societies, and do all I could in a private way."

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Here Mr. Eastburn's narrative ends abruptly. He probably intended to continue it, but for some reason, which cannot now be disco-

vered, he never resumed his pen. His subsequent life, however, was so fully known to some still living, and for the greater part of the time, to the writer of this memoir, that there is no lack of the information necessary for continuing his biography.

(To be continued.)

TRANSLATION OF MARCK'S MEDULLA.

(Continued from p. 54.)

XIII. *Acquired natural Theology* is that *which is obtained from observing the works of Creation;* and this in a threefold manner, that is, in reference to *Causality, Eminence, and Negation.* Many passages of Scripture speak of some knowledge of God acquired in this manner. Ps. xix. 1, 2, 3—"The heavens declare the glory of God: and the firmament sheweth his handy work. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard." Acts xiv. 17—"Nevertheless, he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." Acts xvii. 25–27—"Neither is worshipped with men's hands, as though he needed any thing; seeing he giveth to all, life, and breath, and all things; and hath made of one blood all nations of men, for to dwell on all the face of the earth; and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us." Rom. i. 20—"For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead: so that they are without excuse."

XIV. In acquiring this kind of Theology, we ought not to commence with universal scepticism, so as to doubt even the existence of God; for however this method of proceeding may be palliated, it is useless, impossible, and impious; because it abstracts us for a time from the worship of God, and eventually proves very dangerous; since after a man has been accustomed to reason in this way, he will not easily perceive the force, nor admit the conclusiveness of the arguments, which establish the existence of a Deity or the being of God.

XV. If by *the Idea of God,* be meant that innate faculty by which, in whatever manner, we come to perceive that there is a God, the expression is admissible. But if it is intended to express an actual and adequate representation of God to the mind, even from infancy, it is to be utterly rejected. The argument, moreover, from the universal dictate of conscience in mankind, while it is sound proof for the existence of God, can scarcely be said to arise from any distinct perception, or definite idea, that any individual may possess; for the mind can imagine a variety of things, which have no existence, and may often attribute properties to things, which do not properly belong to them.

Note to Sect. XIII.

This distinction is usually ascribed to Dionysius the Areopagite, the same, who when in Egypt, saw an eclipse of the sun contrary to nature, at the period when the Saviour of the world was suffering on the cross, and remarked, "*Aut Deus naturæ patitur, aut mundi machina dissolvetur.*" "*Either the God of Nature is suffering, or the machinery of the world will be destroyed.*"

The process is thus: Whenever I think of any thing as dependent (so all creatures are dependent on the Creator) the principle of *Causality* next determines me to think that no perfection can exist in the dependent effect, which did not before exist in the independent cause. I then observe that there is no perfection of the creature with which there are not mingled many imperfections; but these can

never enter into the character of the independent Creator. I therefore deny these of Him. This is *Negation*. Every imperfection being removed, nothing but perfection is left. Whatever perfection then in God I can conceive of, I endeavour to amplify with all the powers of my mind, and ascribe it in the highest degree to God. This is *Eminence*, or *Amplification*—For example,

I observe that creatures have in them a principle of *Duration*. The Creator must therefore be enduring in his nature. But the duration of creatures is dependent, finite, and contingent. By *Negation* I judge that these qualities do not belong to the independent Creator. By *Eminence* therefore I infer that God must endure in an infinitely perfect manner, i. e. forever. Thus I establish the divine attribute of *Eternity*. Examples *via Causalitatis* may be found, Ps. xciv. 9—"He that planted the ear, shall he not hear? he that formed the eye, shall he not see?" Acts xvii. 28, 29—"For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device." Via *Negationes*, Num. xxiii. 19—"God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" Via *Eminentiæ*, Matt. vii. 11—"If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" Isaiah lv. 8, 9—"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." 1 Tim. vi. 15—"Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords." The *Via Causalitatis* is indeed only another name for the *argumentum a posteriori* of theologians, contained substantially in the passages quoted in the section. Thus: marks of intelligence, wisdom, and design, abound in the visible creation. But every effect must have a cause. The visible creation must therefore have an intelligent, wise, and designing First Cause. *See Paley's Natural Theology.*

(*Note to Sect. XIV.*)

Des Cartes, not satisfied with the arguments commonly alleged for the existence of God, invented a new mode of demonstration, the first step of which was *perfect scepticism*. "Should any one," says he, "propose to himself to doubt about God, with the intention of persisting in his doubts, he commits a great sin, so long as he desires to remain in doubt on so momentous a subject. But if any choose to doubt in order to prepare the way for arriving at a clearer knowledge of the truth, he does nothing inconsistent either with piety or honesty, for no one can will an end without willing also the means for attaining it. That man does not sin, who with this object in view removes temporarily from his mind all his knowledge of God," &c.

But such a mode of reasoning is 1. *Useless*, because doubting as such, suggests no manner of proof of a Deity, and doubt as long as we will, we do not thereby help ourselves to more or better arguments than we already had from the various sources of Conscience, the Senses, Reason, and Universal Consent; while the force and value of these arguments can be better estimated, if we first suppose that *God exists*.

2. *Impossible*, because the belief of the existence of God is an innate, radical principle, which can be destroyed only with the mind itself. By its very nature it precludes the possibility of doubting—Real atheism, if such there be, is partial insanity.

3. *Impious*, because for the time being, the sceptick must be a practical *atheist*. "The fool hath said in his *heart*, there is no *God*." To doubt the existence of God is to be practically "without God," and of course "without hope" of salvation. Our dependence on God and obligations to him, bind us to love, honour, fear, worship, and obey him *continually*; but this mode of preparing for argumentation sunders at a single stroke all these ties, and makes us the most wicked of beings. It is of no avail to say the *end* is good; we must not do evil that good may come.

4. It is *very dangerous*, for if we doubt of this fundamental truth, for the same reason and with equal right we may doubt of all other innate, fundamental truths; though so clear that nothing clearer can be brought to prove them. We should thus give the whole vantage ground to atheists and scepticks. They would erect on it an impregnable fortress, and fight us with the weapons which we have ignominiously surrendered.

Des Cartes himself, after perplexing himself with doubt for nine years, declared his fear that his undertaking was so arduous as to forbid to most men the expediency of imitation.

Note to Sect. XV.

Des Cartes' *Ideas* are very celebrated. The following are summarily his arguments for the existence of God. The first is one *a priori*:

Whatever attributes are included in the clear IDEA *of any thing, may with truth be considered as belonging to that particular thing,* A PARTE SUI. *But in the clear Idea of a supremely perfect Entity, among other perfections, there is included that of* NECESSARY EXISTENCE. *This attribute must therefore be ascribed to it; consequently, God exists necessarily.*

The argument *a posteriori* is thus: *Every Idea must have a cause, which contains in itself the perfections represented by the Idea. But we have an Idea of God as an infinitely perfect Entity. There must therefore be some cause in Him, comprising those perfections which are represented in such an Idea, i. e. Infinity. But infinite perfections cannot exist in a finite being. There must therefore be an infinitely perfect Being, in whom all these perfections are included, and who is consequently the cause of this Idea. This Being is God.*

But the first argument is, as De Moor maintains, a begging of the question. It takes for granted the point to be proved, the existence of God; and then only proves that he *exists necessarily*. Besides, the syllogism is a conditional one. The force of it depends on an *if*—*If* the thing exists out of my mind, and corresponds in all respects with the idea I have of it. That the attribute of Necessary Existence belongs to the Essence of the Entity, the Idea of which you have, the atheist would willingly grant. But you would not convince him of the error of his opinion, until you had proved the actual existence of the Entity itself, out of his mind.

If you affirm that in the clear Idea of a supremely perfect Entity is contained the quality of Necessary Existence, I may affirm that in the Idea of a mountain actually burning, of a candle actually shining, or of a horse actually flying, there is necessarily involved actual existence; for if they did not exist, the one could not burn, the other shine, and the third fly. But the ideal connexion will hold good, though out of the mind there should be no mountain to burn, candle to shine, or flying horse, for this is not the way to prove the existence of these things. The mere fact therefore that we can connect ideas in our minds by subject and predicate, proves nothing as to the external existence of the things represented by the ideas. The strangest phantasies might in the same way be proved to be real. Des Cartes was aware of the effect of his theory, anticipated the reception of it as a sophism, and *doubted* whether he ought to maintain it, for this reason, that to understand it clearly, every particular position which he laid down must be remembered, otherwise a wrong impression would be made.

The *a posteriori* demonstration is no better; *That the Idea which is a perfect representation of God, being itself infinite of course, must have an infinite Cause.* But the human mind from its very nature is incapable of conceiving such an idea, because the power of conception can never exceed the measure of the mind itself. As therefore the latter is finite, the former must be so too. Hence it is impossible for the human mind adequately to represent to itself, by any "clear Idea," the infinite perfections of God. The only way in which it can proceed is by amplifying and multiplying finite perceptions indefinitely; by removing all limits and separating all imperfections from the objects of thought, and then considering that they are infinitely beyond the highest conceptions which the mind is capable of forming.

FOR THE CHRISTIAN ADVOCATE.

PRAYER FOR THEOLOGICAL STUDENTS.

Mr. Editor—It has often been a matter of regret, that Theological Students are so seldom the subjects of prayer at our Monthly Concerts, and it is feared they are not often remembered in private. This omission, no doubt, has been in a great measure unintentional; for, surely, there are few objects which have a higher claim upon the church of God. My design, therefore, in this communication is simply to bring this subject before the Christian publick—as I feel satisfied that every one will see the propriety and importance of frequently and fervently praying for Candidates for the holy ministry.

With the character of the ministry, the best interest of the Church is identified; and how can the Church expect that her ministers will be, what they should be, without her most devout prayers for those who are preparing for the sacred office. Allow me, sir, to make a short extract, in point, from

An Address to Theological Students, published in the Christian Advocate, Vol. I. p. 486.

"In general, those ministers of the gospel who have been most eminently useful and blessed, have been distinguished for their personal piety, while they were *preparing* for their publick labours. Such, I say, has been *generally* the fact; for I admit there have always been a few exceptions: but enough only, I think, to show the sovereignty of God, in the choice of his instruments and the communication of his grace. In almost every period, there has been an example or two, like *Scott* and *Chalmers;* and yet from the days of *Timothy*, to those of *Martyn* and *Mills*, it has been seen, as the *ordinary* dispensation, that eminent piety, and eminent usefulness, in a minister of the gospel, might be traced back to the state of his mind when he was preparing for his work. Is not this, my young brethren, worthy of your most solemn consideration and regard? Believe it, on the measure of your personal piety *now*—on the *degree* in which your temper and affections are sanctified, the degree of your conformity in heart and life to the example of Christ and his apostles—you may rationally anticipate, whether you will be *comparatively* comfortable or uncomfortable, useful or useless, in the whole career that lies before you."

If so much depends upon the character of students, while *preparing* for the ministry, it must be infinitely important that they receive the *most fervent* prayers of God's people.

And there are many who are looking forward with a trembling solicitude to the sacred office, who *earnestly desire* the prayers of the church. It would greatly encourage their hearts, did they know they were frequently remembered at the throne of grace. M.

Philad. Feb. 12, 1828.

[We earnestly recommend to all our readers a particular attention to the important suggestions contained in the foregoing communication.—EDITOR.]

Miscellaneous.

PHILOSOPHY SUBSERVIENT TO RELIGION.

Essay XI.

Of the Principles of Action in the Human Constitution.

(*Continued from p.* 64.)

The first class of principles of action which I shall mention, consists of those appetites and desires which depend for their existence and exercise upon our bodily organization. It is the will of our Maker, that the life of man in the present state, and the continuance of the human race, should depend essentially upon the use of food and drink, and upon the union of the sexes. For the accomplishment of these purposes, he has implanted in our nature the appetites of hunger and thirst, and the sexual propensity. Our Creator has indeed inspired us with the desire of continued existence, and of the preservation and increase of our race. But this is not all. He has implanted propensities in our nature which direct us, immediately and powerfully, to the means by which these important ends are secured. We shall have frequent occasion to notice instances analogous to this, in considering the principles of action in man. When the end is import-

ant, the infinitely wise Creator has implanted not only a regard to the end directly, but also to the means by which the end is best accomplished. This is manifestly the case with respect to the appetites which I have mentioned. With a force proportioned to the importance of the ends to be secured, they impel us to the use of the means necessary to secure them. Were we induced to take food, merely from our conviction of its necessity to the preservation of our lives, and from our general regard to this end, there can be no doubt that in many instances it would be neglected, to the injury of health and the destruction of life. To prevent this catastrophe, the appetite of hunger makes the most effectual provision; which, returning at stated intervals, at first gently admonishes us of the wants of our system; but if disregarded, it gradually assumes a tone of importunity, from which no business or amusement can divert our attention.

The desire of motion is an original principle of action. The incessant activity which we observe in children, and other young animals, seems to prove an original propensity to muscular exertion. There is a peculiar sensation connected with the motion of the limbs, which, when the body is in a healthy state, and especially in young persons, is slightly agreeable. Experience teaches us, that uneasiness and pain are the unavoidable consequences of keeping the body long in the same position. The desire of removing this uneasiness, and of reproducing the pleasant sensations connected with gentle exercise, is often the motive to those apparently trifling actions, which some have thought were performed without motive. This part of our constitution beautifully illustrates the goodness and the wisdom of God, inasmuch as it secures, in the most effectual and agreeable manner, that degree of activity which is necessary to the health and growth and perfection of the body; and that too at a time of life when no other principle exists, in sufficient force to put out of hazard these important ends. It is also subservient to the growth of the mind, as it leads us to an acquaintance with the numerous and diversified objects around us. Children have every thing to learn, and their bodies need exercise: their propensity to motion, therefore, being the impulse of nature, and designed to answer these important purposes, ought indeed to be regulated, but not unduly repressed.

The desires of rest, and of sleep, are natural to all men in the present state of existence. Fatigue follows exercise, with a speed proportioned to its violence, and increases in painfulness, according as the exercise is protracted. It is a painful sensation, accompanied with the desire of rest. Its obvious intention is to warn us against the dangers of long continued exertion, especially if it be severe; and to induce us to take the relaxation which our bodies require.

When we feel disposed to sleep, we naturally place ourselves in a situation favourable to the indulgence of this propensity. We endeavour to remove every cause of uneasiness, and to abstract our attention as much as possible from external objects. These voluntary actions proceed from the desire of sleep; which, in our present state, returns at certain intervals, and is kindly intended to remind us when we need that repose and refreshment which sleep alone can give. Were it left to our own judgment to determine when it would be expedient to take repose in sleep, we have reason to think that amidst the anxious pursuits of life, it would be often neglected to the irreparable injury of health. To obviate this evil, the wise Author of our frame has given to us a propensity to sleep, which secures the necessary

repose, and which after some time becomes irresistible.

Among the principles of action connected with our physical organization, must be mentioned the desires which relate to the exercise of our external senses, upon their appropriate objects. All men delight in viewing what is grand and beautiful, new and striking, in the works of nature and of art. So strong is the desire of beholding the more wonderful works of nature, that men will often perform distant journeys, to contemplate the wide extended ocean, the lofty mountain, and the foaming cataract. Indeed, the endless variety of objects presented to our view in the earth and the heavens, furnishes a constant and agreeable employment to our organs of sight.

The love of musical sounds is likewise a principle of action in man. Melody and harmony are delightful in themselves, and they are capable of adding a stronger charm to most other agreeable objects. The influence which they exert over the actions of men is frequently powerful, and is susceptible of great variety, according to the nature and design of the musick. In like manner, the appropriate objects of the other senses, of touch, of taste and of smelling, are for the most part desirable, and a regard to them is often the principle, the motive, from which voluntary action proceeds.

In all this we may perceive the comprehensive knowledge, and the divine benignity, of the Author of our being. The desire of knowledge is an original principle of our nature; but this principle alone is not sufficient, especially in early life, to prompt us to acquire the information which is indispensable to answer the great purposes of our existence. To supply this deficiency, the Creator has rendered the exercise of our external senses naturally agreeable and desirable, independently of the important and necessary information with which it furnishes us. Whilst we are intent only upon the gratification of our desires, we are, according to the wise direction of our Maker, rapidly acquiring that knowledge which is necessary for the important purposes of life.

Habit and instinct are sometimes enumerated among our principles of action; but so far as appears without sufficient reason. "Habit differs from instinct," says Dr. Reid, "not in its nature, but in its origin; the last being natural, the first acquired. Both operate without will or intention, without thought, and therefore may be called mechanical principles." If this statement be correct, it is evident that habit and instinct cannot, with any propriety, be classed among our principles of voluntary action. They belong rather to the involuntary motions of the body, like the contraction of the heart and the motions of the diaphragm. Operating without thought or intention, they cannot furnish motives to voluntary action, as all our other principles of action do, and which indeed constitutes the essential characteristick of a principle of action. It is very justly considered by Dr. Reid to be a part of our constitution, that what we have been accustomed to do, we acquire, not only a facility, but a proneness to do on like occasions. And it is no less evident, that habit can give a new direction, and in most cases a very pernicious one, to an original principle of our constitution. But that voluntary operations, when they exceed a certain degree of rapidity, become by the force of habit involuntary; that they are performed by the body without the thought or intention of the mind, is altogether incredible. The difficulty, or even the impossibility of recollecting every act of the mind connected with our habitual operations, will not prove that such acts have not existed. Many instances occur in which there can be no doubt that

certain thoughts passed through the mind, although from their rapidity, their frequent recurrence, or their unimportance, we may not have bestowed upon them that degree of attention which is necessary to memory. "I cannot help thinking it more philosophical to suppose," says Mr. Stewart, "that those actions which are originally voluntary, always continue so; although, in the case of operations which are become habitual in consequence of long practice, we may not be able to recollect every different volition."

When instinct is employed to denote an active impulse, which terminates directly upon its proper object, independently of any farther end, there can be no doubt that in this sense, instinctive principles belong to human nature. In fact every original principle of our constitution will, according to this description, be instinctive. But when the term is defined to mean a mechanical impulse, operating without thought, intention, or volition, there is no reason to believe that any such principle of action belongs to man, or indeed to any other creature. The extraordinary sagacity which the actions of the lower animals often discover, ought rather to be imputed to the superior acuteness and perfection of their senses, than to a blind impulse, such as instinct is sometimes described to be.

It is not my intention to enter extensively into the physiology of our principles of action. It is sufficient for my purpose to notice some principal facts, in relation to those which are most deserving of our attention. My chief aim is to render the facts which come under our consideration, subservient to the elucidation and defence of the important truths of morals and theology. We may remark the pleasing evidence, which the principles of our constitution furnish, of the infinite intelligence, and goodness of God. When acting from the original impulses of his nature, man provides, in the surest manner, for his own preservation, and the continuance of his race; although these ends may not be immediately in his view. The imperfection of our knowledge and experience is remedied by active principles, which directly excite us, with an energy proportioned to the importance of the end to be answered by them, to attain what is subservient to our preservation and welfare, and to abstain from what is injurious. The end is thus doubly secured; both by the desire of the end, and by the distinct and independent desire of the means which lead to it. The structure of our frame, and the circumstances in which we are placed, evince that the life of man was designed to be active: and the beneficence of our Creator has made the exercise of our original principles pleasant and delightful, in a degree proportioned to their strength, and to their importance in the economy of human life.

The principles of action, to which we have attended, are not in themselves of a moral nature; they are not essentially either right or wrong. Neither the principles themselves, nor the actions to which they lead directly and legitimately, are in their own nature either virtuous or vicious. No man considers himself deserving of commendation because he eats when hungry, or rests when weary; neither does he consider himself deserving of blame: unless indeed his conduct, in a particular case, was in violation of some moral obligation. These principles, and the actions which proceed from them, are common to men and to brutes; and according to the judgment of all men, they do not essentially involve any moral quality.

It cannot be denied, however, that these principles, although in their own nature indifferent, often become the motives from which numerous vices and iniquities proceed. When they are directed to unlaw-

ful objects, or when they are indulged in an undue and irregular manner, they become the source and spring of a great variety of the most debasing and ruinous crimes. This fact is unhappily too manifest to require either proof or illustration. Whence proceed the detestable vices of the glutton, the drunkard, and the debauchee? Certainly from the unrestrained and irregular indulgence of their animal propensities. The other principles which have been mentioned, from the nature of the actions to which they prompt us, interfere much less frequently with the principle of duty. When, however, they are exercised at the expense of duty, they then become the principles from which disobedience and sin take their origin.

These observations will assist us in understanding how sin entered into the world;—an event which, by many, has been thought incomprehensible. Besides holiness, or the principle of obedience to God, by which the nature of our first parents was adorned, and by which it was distinguished from that of their descendants, they undoubtedly possessed all those appetites, desires and affections, which are justly looked upon as constituent and original parts of human nature. Were a regard to the will of God their sole principle of action, the commission of sin would indeed have been impossible; but surely there is no extraordinary difficulty in believing that their natural principles might receive a wrong direction, or be exercised irregularly, and that from this source disobedience might arise. The Scriptural account of the first sin perfectly accords with this statement; "And when the woman saw that the tree was good for food, and that it was pleasant to the eye, and a tree to be desired to make one wise, she took of the fruit thereof and did eat." The principles from which she acted are distinctly mentioned. Influenced by the desire of food, of what was beautiful to the eye, of knowledge, and by the suggestions of satan, the sinful purpose of indulgence was formed and accomplished. Adam, according to his own account, was induced to transgress by a regard to his wife; "The woman, whom thou gavest to be with me, she gave me of the tree, and I did eat." Perhaps other motives, such as influenced Eve, concurred with this. The history of angels and of men shows that the finite mind of creatures, even the most exalted, is not proof against temptation, if not sustained by the power of God. Good men, in whom the religious principle is not weak, are sometimes surprised into sin by the influence of desires and affections, which in their own nature are very remote from blame. A very superficial acquaintance with the nature of man, and with human affairs, will convince every person, that by far the greater part of the crimes and wickedness which we witness in human conduct, proceeds from the operation of mere natural principles, directed to forbidden objects, or indulged intemperately and irregularly upon such as are lawful.

From this view of the subject we may perceive the falsehood, as well as profligacy, of the opinion which represents as innocent the unrestrained indulgence of every propensity of man, simply because they are natural. This opinion, were it possible to reduce it fully to practice, would quickly lead, in consequence of its setting aside all laws human and divine, to the subversion of society, and the destruction of human life. It would soon defeat the aim even of libertinism itself. That our desires are natural proves indeed that they were designed to be gratified; but most assuredly not without proper restrictions and regulations. It also deserves to be remarked, that in many instances the desires and inclinations, the

indulgence of which is contended for as innocent, because natural, are really no better than corruptions of the original principles of our constitution. They are in themselves criminal perversions of natural and innocent propensities.

From the preceding details we may perceive the futility of those theories which resolve the essence of virtue and holiness into propriety, fitness or utility, or into the nature of things. All these descriptions, so far as they have any meaning, will apply to the exercise of the natural principles we have considered, which, notwithstanding, no man regards as virtuous or holy. The man who eats when he is hungry, acts according to *his nature;* his action is perfectly *proper*, and highly *useful;* and it has all the *fitness* which the adaptation of means to an end can confer, yet he does not regard himself, nor is he regarded by others, as entitled to the praise of moral goodness and holiness. The same things may be said of the actions which legitimately proceed from the other appetites and natural desires which have been mentioned. They all come up fully to the account which these theories give of moral goodness; and yet no man considers them as possessing essentially any thing of a moral nature. Such accounts must surely be very lame and inadequate.

Finally; all the principles of action to which we have attended, furnish, or rather constitute, motives to voluntary action. This is truly the essential characteristick of a principle of action: it incites to volition,—to voluntary action. According to this criterion, nothing can be stated as a principle of action which does not influence to volition: and a complete enumeration, if such were possible, of all our principles of action, both original and acquired, would embrace every propensity, desire and affection, of every kind, from which volition and voluntary action proceed. This I cannot undertake to give. Indeed the field is too extensive to be fully delineated, within the limits to which I must confine myself. But my object will be sufficiently attained, if I shall succeed in affording some aid to others, whose investigations have not heretofore been directed to it, in finding their way with greater readiness, safety and delight.

OBSERVATIONS ON THE GENERAL ASSEMBLY.

LETTER VI.

(*Continued from p. 209, Vol. V.*)

Character of the Last Assembly.

Dear Sir—It was originally my design to have submitted some further remarks for your consideration—but other urgent engagements have occasioned the postponement much beyond my expectation.

Let me now recur to an illustration of several things already stated. I have said *the body itself is too large.* So said the Assembly of 1818, when there were present *one hundred and thirty-five* members. This I repeat is the *principal evil*—the origin of all others, which I have named. The evil has been constantly increasing—and as the church shall increase must soon be appalling. By looking over the printed minutes of the last Assembly, you will perceive that there were *one hundred and forty-six* attending members. But the seats actually liable to be claimed, according to the imperfect reports, were *two hundred and seventy-four.* You will recollect it has often been repeated on the floor, that it was impossible to deliberate, with profit or pleasure, on any important subject, with such an unwieldy number—some cannot hear—others cannot speak because they do not understand technicalities—some are weary—others are impatient—and altogether there is much confusion and profitless delay.

To me it seems necessary only to be acquainted with the character and proceedings of the last Assembly, to find an illustration of all the evils which I mentioned to you in my former letters.—That the court was too large is perfectly certain —that there was much waste of time in the political concerns of the meeting, admits of no doubt. But here it should be conceded that less time was actually lost by the last Assembly, than has been known in any year since the number of members exceeded one hundred. Time was saved by omitting to read the minutes of the last previous Assembly—time was also saved by punctuality, and the rapidity with which the roll was daily called—I say not at how much expense of order and decorum. Hereafter some time may be saved by omitting to read the commissions of members; but it remains yet to be tried whether, on the whole, this will be worth the change. After all, there will remain an evil; but if this had been the only one, or even a principal evil, I should never have written you a sentence on the subject. I can say the same of several others—such as the *unnecessary expense*—*burdening the hospitality* of the Christian population in the place where the court meets—*secular character* of the proceedings —and the influence of *technicalities*. But of the last two I wish to say, if they increase, they may become formidable evils.

In regard to the *waste* of time in useless debate—the last Assembly must have convinced any impartial member, or spectator, that it is possible to debate long and earnestly, without increasing the wisdom, or changing the opinions of any member, or even securing a more just decision. It is undoubtedly right that an ecclesiastical court should deliberate well, examine carefully, and discuss fully every important subject, which comes up for adjudication. But it will be recollected that discussion was often protracted for hours after nothing was to be gained, except a repetition of the same things, which had been repeated hours before. Beside, members of the highest ecclesiastical court should not debate as parties before the body; pleading against each other, as was often done, and as will often be done, when the court is so large. It seems to me out of place for a member of a court of Christ to rise and deliver a speech, as though he were an advocate anxious to display his eloquence. The court sits for business—not to hear declamation.

Recur now for a moment to the *inequality* of representation in our last Assembly. This, if I do not very much mistake, was greater than has ever appeared in any previous Assembly, since the Synods united in organizing that highest court. In casting my eye over the list of that body, I observe that *twelve* ministerial delegates represented only *thirty-nine* ministers—*twenty-seven* besides themselves—that *ten* of those represented *twenty-eight*—that *seven* represented *sixteen*—that *three* represented *six*—that is, three besides themselves—and *one* represented himself alone. These are the most prominent disproportions of the representation. I attach no blame to the delegates, or to their Presbyteries—it is the ratio, so lately introduced, which leads to this inequality, that I would expose. Had all those *thirty-nine* ministers been in one Presbytery, they would have been entitled to *three* delegates instead of *twelve*, leaving a fraction of *three* members—had *twenty-four* of them been in *one* Presbytery, they would have been entitled to *two*, instead of the *nine* actually on the floor. I know it is not practicable to establish any ratio, that shall make the delegation perfectly equal; but the present inequality deserves notice, because one argument, used in favour of altering the ratio, was —that the representation might be more equal—and it was stated on

the floor of the Assembly in 1825, while the subject was under discussion, that in this respect the evil would be increased—the statement, however, was called in question, denied and disregarded. A very slight inspection will readily convince any man, that the more the representation is lessened, on the plan of delegates from Presbyteries, the greater will be the fractional inequality. But the fact, that this was not seen, nor at all appreciated when suggested, furnishes another proof that a body so large and so composed is liable to overlook the bearings and relations of principles, that might be supposed exceedingly plain.

But the inexperience of a very large proportion of the members, gave visible illustration of the evils resulting from the combined influence of the *rotation* system and the large number of the body. It is true the last Assembly had some men of age and experience, who were an honour to the judicatory—and there were doubtless present many young men of talents, who will become conspicuously useful, both as preachers of the gospel and members of the highest ecclesiastical court. But the fact was evident, that a large majority of that most responsible judicatory were men inexperienced in judicial proceedings, and unacquainted with ecclesiastical law. I need not mention circumstances, which must be familiar to the recollection of all who were present on that occasion, and which confirm the statement now made.

But I must insist that this is a radical evil, and if it be not soon removed, it will work a dissolution of the court itself. It needs not the spirit of prophecy to foretel, that the more the confidence of the church becomes weakened in the decisions of the highest court—and the less respectability the judicatory may have in general estimation—the greater and more immediate the danger of dissolution. It will not be found that complaints, appeals, and principles to be decided by the Assembly, will lessen in number, as the respect and confidence of the church in her highest court diminishes. It is to be expected, for a time at least, that there will be a great increase. Litigious men will quite as soon carry their case before a body, wanting the respect and confidence due to its station, as before one composed of more grave and judicious men.

It is often repeated by men, not very friendly to Presbyterianism, that the present character of the Assembly cannot bind together the church—that there must be, and that there will be, a schism in the church before long—that the sentiment of independency is fast gaining ground within the bosom of the Presbyterian Church—that the General Assembly must fall to pieces by its own weight—that it is useless to attempt a reform, or to save it from such a catastrophe—and I know not what else, of similar character, may be said.

But, sir, I do think something should be done, and that something must be done, to save the Assembly from division, animosity, and dissolution. I freely admit that there is much lacking in the present character of the General Assembly—it is not so grave, intelligent, and judicious a court, as it should be—not as much so as it once was—nor as much so as I trust it will become, at no very distant day.

That the sentiment of *independence* in church government is fast gaining in the bosom of the Presbyterian Church, I doubt entirely. I have thought the principles of Presbyterianism were fast gaining upon the affections and practice of those Independents, who settle within our bounds. As an evidence of correctness in this impression, I find the Synods of Albany, Geneva, and New York, and New Jersey, con-

tained in 1814, *two hundred and forty-nine* churches—in 1827, there were five Synods in the same region, containing *six hundred and twenty-five* churches—giving an increase of *three hundred and seventy-six* churches in *thirteen years*. This does not look like a diminution of attachment to Presbyterianism. But lest it should be supposed that I include too long a period for the comparison, I examine the reports of 1819, and find the same region then contained *three hundred and seventy-two* churches, which leaves an increase of *two hundred and fifty-three* churches, in *eight years*—in 1825 the reports state *five hundred and seventy* churches, which gives an increase of *fifty-five* in *two years*. I have taken what was in 1814, three Synods, because they are more immediately in the vicinity of independent churches, and most likely to feel the influence of their principles. It is well known that of this increase a large portion of the churches were originally organized in connexion with the independent, or congregational churches, of New England—and of the rest, almost the whole have been formed from New England emigrants. If we go still farther west and south, we find large accessions to the Presbyterian connexion from emigrants of the same character. Such are the facts, and if I mistake not, they tell the general sentiment respecting Independency and Presbyterianism. But I will not undertake to say that all those churches are yet thoroughly Presbyterian in their principles, or practice. I know that many of them have connected with Presbyteries under a special provision of the General Assembly, allowing them to retain certain peculiarities of independence, in their internal regulations. But I also know that many churches, which availed themselves of this provision, have laid aside those peculiarities, and adopted the Presbyterial principles of organization. Others are fast losing their prejudices, and becoming more favourable to Presbyterianism. Here again, although, from the circumstances just mentioned, there may be more individuals and churches of the character alleged in the Presbyterial connexion, than there were ten years ago, yet there is a vast increase of Presbyterianism and decrease of Independency.

There is still another fact, which supports the correctness of my opinion—In the midst of the orthodox churches of New England, an increasing number of Ministers and intelligent Laymen would prefer Presbyterian government. Remarks, to this purport, are so often and so publickly made, that I suppose the fact will not be doubted.

Take all these facts together, and I think you will be satisfied, that all the clamour about the increase of Independency in the bosom of the Presbyterian church, is made by a small minority, and without sufficient reason. At the same time, it is matter of regret that any argument should be furnished by the General Assembly, to excite or extend dissatisfaction. But a few facts of adverse character—a few real evils in that Judicatory, will give stability and currency to a host of prejudices. They will be studiously propagated and tauntingly echoed, with a design, if possible, to break down the influence and respectability of that court. It avails nothing to ask such malcontents the *quid pro quo?* They seek not to build up but to pull down.

But is there reason to apprehend that the Assembly must fall to pieces by its own weight?

I think not immediately—but without some remedy for the existing evils, there will be danger at some future period. That time may not be very far distant, should those evils increase as they have done, and in a ratio of the church's increase in numbers. The great and immediate danger lies in un-

settling the radical and scriptural principles of Presbyterial government. The beginning of an encroachment upon these, will be like letting out water. There is no danger so great to any good government as to unsettle its constitutional principles. Better far for our civil government, that armed legions should encamp against us, than that our legislators should lay hands on the radical principles of our constitution. Secondary provisions, by-laws and temporary regulations, may be changed, as circumstances require, but touch those principles, on which the government is built—and it is like removing the corner stone, on which the building rests. So as a church, we had better breast an external foe, than change one radical principle of our government. But it is difficult to legislate when there is a clamorous opposition to principle, without yielding something of the point, or in opposite measures going beyond the legitimate influence of the principle. In either case the evil is increased.

I wish you to look seriously at this point of danger. Take the *spirit* of the times, and examine, with it in view, the interesting, enterprising *spirit* of improvement, which hesitates at no obstacle, and stops in its aim at no result, short of the illumination and happiness of an entire world. It is a daring, glorious spirit. I love to feel its impulse and see its triumphs, in the cause of human happiness, truth, and righteousness. The objects are so grand, and the measures so identified with the objects, that none can oppose the impulse without contending against the cause of God. It is an impulse of charity—which is beginning to assume its wonted, primitive plan, in warming the human affections—stimulating the human intellect—and taking the lead of all human enterprise. By it, the icy barriers of prejudice are dissolved—the good, the wise, and the great of every name, are all united, not only in object but in measures—not only in one army but in one corps, and under one banner. Now I like all this, in its proper character and place. So long as the impulse acts upon the sphere of human wisdom, I am charmed with it; but when the influence is misdirected, in an unhallowed attempt to improve the revelation of God, or to remodify the order of Christ's house, I must stand against it. Be it even so, that revelation and church order are widely different—and I am no very great stickler for the unqualified *divine right* of Presbyterianism—but so long as I think the radical principles of Presbyterial government are clearly discoverable in the New Testament and primitive church, I must consider it dangerous to the peace and prosperity of the church to invade those established principles.

But there is a tendency in the spirit of the age—not necessarily resulting from its enterprise, but shrewdly interwoven along with it—to remodel every thing in church and state—in the laws of God and man. Of this tendency we ought to be aware. It should be firmly and perseveringly resisted, in its application to God's revealed truth, and to the wholesome scriptural regulations of the church. I would have the General Assembly avoid two extremes in this case—neither oppose the spirit of united charitable enterprise—nor under the specious name of reform, submit her constitutional principles to the sweeping influence of expediency. Far from opposing, I would have that judicatory cherish the spirit of enterprise and improvement, but never unsettle radical principles of truth and order.

In the next place, take the influence of such evils as necessarily grow out of the unwieldly number and the character of the Assembly, and examine the danger in view of

them. Under the guidance of such an improving age and spirit, every meeting will furnish new matter of discontent, and awaken an increasing desire to cure the evils—some at the expense of one principle and some of another, until the whole basis of the Assembly will be gone. But the reforming operation will not stop when the Assembly is gone--Synods, Presbyteries, and Sessions must be remodelled, until confusion and deformity will be the result.

I confess that I was seriously alarmed when I saw the proposition, mentioned in my former letter, sent down for the concurrence of Presbyteries, to set aside a radical principle of the Assembly's constitution. It told home upon my feelings the startling fact, that a majority—and I had reason to fear nearly the whole—of that court, were willing, and even desirous, to abolish one of its vital functions, and sacrifice one of its most important principles. But on this, and the result of some remedies tried, I propose to make some remarks in my next letter.

Yours truly, Φ.

January, 1828.

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Editorial Remarks.

We solicit from all our readers, especially from those who are members of the Presbyterian church, a particular attention to the latter part of this letter. We yield to none in our attachment to the missionary cause, and a desire to promote it. We yield to none in the joy which we experience, when we hear that this precious cause is prospered and blessed—whether it be among the heathen, or among the destitute population of our own country. But we earnestly wish that in doing good we may not, as has too often been seen, do something that is not good. We think there is imminent danger of this at the present time, especially in the Presbyterian church—imminent danger that her form of government, and her institutions also, may eventually be subverted and swept away, by putting the management of missions and education out of her own hands, into the hands of those over whom she has not, and cannot have, any control. Missions and education are, most deservedly, very popular objects at present; and there are many who care little, if these objects be promoted, whether it be done in a manner favourable, or unfavourable, to the order and stability of the Presbyterian church. It is to this that we beg the attention of our readers. These objects may be as well, and even much better promoted, by the church, *as a church*, taking them into her own hands, and keeping them under her own direction, than in any other way —by applying the pecuniary contributions of her own members *chiefly* —we say not *exclusively*—to the support of such missions and education as are superintended by herself. Is this bigotry? Then we avow ourselves to be bigots. But it is not bigotry. It is no more than is done by all other churches in our country and in Christendom; and if the Presbyterian church refuse to do it, she will, before many years, not be a church at all—or one only in name. The Episcopal church, the Lutheran church, the Baptist church, the Methodist church, the Moravian church, all manage these concerns *as churches*—And they act rationally, so long as they believe their church order to be worth preserving. And so must the Presbyterian church act, if she is not willing to sacrifice her existence to a mistaken liberality. We firmly believe that with proper zeal, mingled, as we wish it to be, with real liberality, more good might be done in this way than in any other; and that infinite evil, at a future, and not distant day, might be prevented. We would wish that neighbourly assistance should be afforded to all who are labouring in the same good

cause, and that kind and catholick feelings should be cherished toward all; but that the mass of contribution and effort in our own church, should be applied to promote missions and education under the direction and control of our own judicatures, and by no other associations whatsoever. This is an important subject, and we intend to resume its discussion, as soon as we can find leisure for the purpose.

THE PRESBYTERIAN.

No. III.

The maxim can hardly be too often repeated, that "the Bible, and the Bible only, is the religion of Protestants." Depart from this ground—depart from it ever so little, and the danger becomes imminent. If the sacred oracles do not contain, *in themselves*, a sufficient and *the only authoritative rule* of faith and practice, in vain shall we seek elsewhere for such a rule. Let us not be misunderstood. We do not say that common sense, reason and experience, are never to be called into exercise in matters of religion; but we do say, that they are never to be pleaded in opposition to plain revealed truth. We do not say that creeds, articles, and confessions of faith, are of no use; but we do say, that they are not by themselves authoritative; nay, that they are worse than useless, when every sentence of them cannot be sustained by a clear scriptural warrant. We do not say that *the Fathers* cannot be read with considerable benefit; for we freely admit that a knowledge of the true state of the church in their day, can best be gathered from their writings; and that in regard to facts and circumstances which fell under their personal observation severally, and of which they could therefore speak as matters of *their own knowledge*, their testimony is of the highest value. But we do say, that what they give as only the report of others, ought to be regarded as mere *hearsay evidence*, by which nothing of importance can, with any propriety, be considered as established or verified: and we farther say, that the opinions they delivered and the doctrines they taught, are of no higher authority than those of many other good and honest men, in every age of the church—We may well say this, because in several points the Fathers contradict each other, and in some are inconsistent with themselves; and because their interpretations of Scripture are, in a number of instances, exceedingly crude, and in a few manifestly erroneous.

Having made these remarks, that our views may not be misapprehended in relation to this subject, we declare it to be our firm conviction that the apostles of Christ, as a pre-eminent order of men in his church, were to have no successors; but that all their peculiar powers and endowments were forever to terminate with their lives. We also believe that it may be clearly and conclusively shown from the New Testament, that an entire parity or equality of rank and office, among those who are permanently to preach the gospel and dispense all its ordinances, is a divine appointment; and in reference to the gospel ministry, the only divine appointment, which is apparent in the sacred records. If we succeed in showing this, as we trust we shall, then it will appear that the Presbyterian church, in which parity or equality of rank in all its ministers is held as a fundamental principle, is not only a true church of Christ, but in this particular, nearer to the apostolick model, than any church in which the parity in question is denied and disregarded. It will likewise appear, that the members of the Presbyterian church, so far from being left to the uncovenanted mercies of God, may not only be

truly in covenant with the Father of mercies, but have the seals of his gracious covenant dispensed to them, in the manner and form most accordant with his own institution.

In the Encyclopædia Brittanica, under the article Presbyterians, we have found about as good *a summary* —yet let it be remembered that it is only a summary—of the arguments in favour of the sentiments we have just expressed, as we think could easily be made. Agreeably therefore to our purpose, as heretofore announced, of making quotations, as often as we shall find such as we deem pertinent and satisfactory, we now give the following—only requesting our readers to turn to the passages of the New Testament referred to, and read them carefully; and if read in the original, so much the better.

"The Presbyterians believe, that the authority of their ministers to preach the Gospel, to administer the sacraments of baptism and the Lord's supper, and to feed the flock of Christ, is derived from the Holy Ghost by the imposition of the hands of the presbytery; and they oppose the independent scheme of the common rights of Christians, by the same arguments which are used for that purpose by the Episcopalians. They affirm, however, that there is no order in the church, as established by Christ and his apostles, superior to that of presbyters; that all ministers being ambassadors of Christ, are equal by their commission; that *presbyter* and *bishop*, though different words, are of the same import; and that prelacy was gradually established, upon the primitive practice of making the *moderator* or speaker of the presbytery a permanent officer.

These positions they maintain against the Episcopalians by the following scriptural arguments.—They observe, "That the apostles planted churches by ordaining bishops and deacons in every city; that the ministers which in one verse are called bishops, are in the next perhaps, denominated presbyters; that we no where read in the New Testament of bishops, presbyters, and deacons, in any one church; and that, therefore, we are under the necessity of concluding *bishop* and *presbyter* to be two names for the same church officer. This is apparent from Peter's exhortation to the *elders* or *presbyters* who were among the Jewish Christians. 'The *elders* (presbyters) which are among you I exhort, who am also an *elder*, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: feed the flock of God which is among you, taking the *oversight* thereof (επισκοπουντες acting as *bishops* thereof), not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being LORDS over God's heritage, but being ensamples to the flock,' 1st Pet. v. 2, 9. From this passage it is evident that the presbyters not only fed the flock of God, but also governed that flock with episcopal powers; and that the apostle himself, as a church officer, was nothing more than a presbyter or elder. The identity of the office of bishop and presbyter is still more apparent from Heb. xiii. 7, 17, and 1st Thess. v. 12; for the bishops are there represented as governing the flock, speaking to them the word of God, watching for their souls, and discharging various offices, which it is impossible for any man to perform to more than one congregation.

"From the last cited text it is evident that the bishops (προϊσταμενους) of the Thessalonian churches had the pastoral care of no more souls than they could hold personal communion with in God's worship; for they were such as all the people were to *know*, *esteem*, and *love*, as those that not only were *over them*, but also 'closely laboured among them, and admonished them.' But diocesan bishops, whom ordinarily the hundredth part of their flock

never hear nor see, cannot be those bishops by whom that flock is admonished; nor can they be what Peter requires the bishops of the Jewish converts to be, *ensamples to the flock*. It is the opinion of Dr. Hammond, who was a very learned divine, and a zealot for episcopacy, that the *elders* whom the apostle James desires (Jas. v. 14) the sick to call for, were of the highest permanent order of ecclesiastical officers; but it is self-evident that those elders cannot have been diocesan bishops, otherwise the sick must have been often without the reach of the remedy proposed to them.

"There is nothing in scripture upon which the Episcopalian is more ready to rest his cause, than the alleged episcopacy of Timothy and Titus, of whom the former is said to have been bishop of Ephesus, and the latter bishop of Crete; yet the Presbyterian thinks it as clear as the noon-day sun, that the presbyters of Ephesus were supreme governors, under Christ, of the Ephesian churches, at the very time that Timothy is pretended to have been their proper diocesan.

"In Acts xx. 17, &c., we read, that 'from Miletus Paul sent to Ephesus, and called the elders (presbyters) of the church. And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons. And now, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed, therefore, unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers (επισκοπους *bishops*), to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departure shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things to draw away disciples after them. Therefore watch, and remember that, by the space of three years, I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of his grace,' &c.

"From this passage it is evident, that there was in the city of Ephesus a plurality of pastors of equal authority, without any superior pastor or bishop over them; for the apostle directs his discourse to them all in common, and gives them equal power over the whole flock. Dr. Hammond, indeed, imagines, that the elders whom Paul called to Miletus were the *bishops of Asia*, and that he sent for them to Ephesus, because that city was the metropolis of the province. But, were this opinion well founded, it is not conceivable that the sacred writer would have called them the elders of the church of *Ephesus*, but the elders of the *church in general*, or the elders of the *churches in Asia*. Besides, it is to be remembered, that the apostle was in such haste to be at Jerusalem, that the sacred historian measures his time by *days;* whereas it must have required several months, to call together the bishops or elders of all the cities of Asia; and he might certainly have gone to meet them at Ephesus in less time than would be requisite for their meeting in that city, and proceeding thence to him at Miletus. They must therefore have been either the joint pastors of one congregation, or the pastors of different congregations in one city; and as it was thus in Ephesus, so it was in Philippi; for we find the apostle addressing his epistle 'to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons.' From the passage before us, it is likewise plain that the presbyters of Ephesus had not only the *name*

but the whole *power* of bishops given to them by the Holy Ghost; for they are enjoined to do the whole work of bishops—ποιμαινειν την εκκλησιαν του θεου—which signifies, to *rule* as well as *feed* the church of God. Whence we see that the apostle makes the power of *governing* inseparable from that of *preaching* and *watching;* and that, according to him, all who are preachers of God's word, and watchmen of souls, are necessarily rulers or governors of the church, without being accountable for their management to any prelate, but only to their Lord Christ, from whom their power is derived.

"It appears, therefore, that the apostle Paul left in the church of Ephesus, which he had planted, no other successors to himself than *presbyter-bishops*, or Presbyterian ministers, and that he did not devolve his power upon any prelate. Timothy, whom the Episcopalians allege to have been the first bishop of Ephesus, was present when this settlement was made, Acts xx. 5; and it is surely not to be supposed that, had he been their bishop, the apostle would have devolved the whole episcopal power upon the presbyters before his face. If ever there were a season fitter than another for pointing out the duty of this supposed bishop to his diocese, and his presbyter's duty to him, it was surely when Paul was taking his final leave of them, and discoursing so pathetically concerning the duty of *overseers*, the coming of ravenous wolves, and the consequent hazard of the flock. In this farewell discourse he tells them that 'He had not shunned to declare unto them all the counsel of God.' But with what truth could this have been said, if obedience to a diocesan bishop had been any part of their duty, either at the time of the apostle's speaking, or at any future period? He foresaw that ravenous wolves would enter in among them, and that even some of themselves should arise speaking perverse things; and if, as the Episcopalians allege, diocesan episcopacy was the remedy provided for those evils, is it not strange, passing strange, that the inspired preacher did not foresee that Timothy, who was standing beside him, was destined to fill that important office; or, if he did foresee it, that he omitted to recommend him to his future charge, and to give him proper instructions for the discharge of his duty?

"But if Timothy was not bishop of Ephesus, what, it may be asked, was his office in that city? for that he resided there for some time, and was by the apostle invested with authority to ordain and rebuke presbyters, are facts about which all parties are agreed, and which, indeed, cannot be controverted by any reader of Paul's epistles. To this the Presbyterian replies, with confidence, that the power which Timothy exercised in the church of Ephesus was that of an evangelist, Tim. ii. 4, 5, and not a fixed prelate. But, according to Eusebius, the work of an evangelist was, 'to lay the foundations of the faith in barbarous nations, and to constitute among them pastors; after which he passed on to other countries.' Accordingly we find that Timothy was resident for a time at Philippi and Corinth (Phil. ii. 19. 1st Cor. iv. 17. 1st Cor. xvi. 10, 11) as well as at Ephesus, and that he had as much authority over those churches as over that of which he is said to have been the fixed bishop. 'Now, if Timotheus come, see that he may be with you without fear, for he worketh the work of the Lord, as I also do. Let no man, therefore, despise him.' This text might lead us to suppose that Timothy was bishop of Corinth as well as of Ephesus; for it is stronger than that upon which his episcopacy of the latter church is chiefly built. The apostle says, 1st Tim. i. 3, 'I besought thee to abide still at

Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine.' But, had Timothy been the fixed bishop of that city, there would surely have been no necessity for *beseeching* him to abide with his flock. It is to be observed, too, that the first epistle to Timothy, which alone was written to him during his residence at Ephesus, was of a date prior to Paul's meeting with the elders of that church at Miletus; for in the epistle he hopes to come to him shortly; whereas he tells the elders at Miletus that they should see his face no more. This being the case, it is evident that Timothy was left by the apostle at Ephesus only to supply his place during his temporary absence at Macedonia; and that he could not possibly have been constituted fixed bishop of that church, since the episcopal powers were afterwards committed to the presbyters by the Holy Ghost in his presence.

"The identity of the office of bishop and presbyter being thus clearly established, it follows, that the presbyterate is the highest permanent office in the church, and that every faithful pastor of a flock is successor to the apostles in every thing in which they were to have any successors. In the apostolic office there were indeed some things peculiar and extraordinary, such as their immediate call by Christ, their infallibility, their being witnesses of our Lord's resurrection, and their unlimited jurisdiction over the whole world. These powers and privileges could not be conveyed by imposition of hands to any successors, whether called presbyters or bishops; but as rulers or office-bearers in particular churches, we have the confession of 'the very chiefest apostles,' Peter and John, that they were nothing more than presbyters or parish ministers. This being the case, the dispute, which has been so warmly agitated concerning the validity of Presbyterian ordination, may be soon decided; for if the ceremony of ordination be at all essential, it is obvious that such a ceremony performed by presbyters must be valid, as there is no higher order of ecclesiastics in the church by whom it can be performed. Accordingly we find, that Timothy himself, though said to be a bishop, was ordained by the laying on of the hands of a presbytery. At that ordination, indeed, St. Paul presided, but he could preside only as *primus in paribus;* for we have seen that, as permanent officers in the church of Christ, the apostles themselves were no more than presbyters. If the apostles' hands were imposed for any other purpose, it must have been to communicate those *charismata,* or miraculous gifts of the Holy Spirit, which were then so frequent; but which no modern presbyter or bishop will pretend to give, unless his understanding be clouded by the grossest ignorance, or perverted by the most frantic enthusiasm."

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Since our last number was published, it has twice been noticed, in "a respectable periodical of this city" which is issued weekly. We had prepared a reply to the first notice, before we saw the second. On the appearance of the second it occurred, that there might be a third and a fourth, before our present number could meet the publick eye. It also occurred, that we should lose our main object in writing, which is to show our Presbyterian readers that *theirs is the true apostolick church,* if we permitted ourselves to be drawn aside, by every petty attack which we might receive in our progress. We have therefore resolved to let these things, with but little notice, take their course, while we take ours. Perhaps we may devote a whole number to a reply, when we think them of importance enough to require it. At present we only remark that the

extracts from "the unanswerable work of the late Dr. Bowden—an invaluable work," have already been both answered and confuted by Dr. Miller, and Dr. B.'s statements shown to be scarcely more than a tissue of blunders and misrepresentations from the beginning to the end. We say this that our readers "may be guarded against error and seduction," till we can find space to republish Dr. Miller's replies.

Review.

LETTERS ON CLERICAL MANNERS AND HABITS; *addressed to a Student in the Theological Seminary, at Princeton, N.J. By Samuel Miller, D.D. Professor of Ecclesiastical History and Church Government, in the said Seminary. New York: published by G. & C. Carvill.* 1827. *pp.* 476.

WE feel that an apology is due, both to our readers and to the author of this excellent volume, for suffering it to go to a second edition, before we have noticed the first. The truth is, we hoped that some of our correspondents would long since have favoured us with a review of the work—a review worthy of its subject. For ourselves, we read about a hundred pages of the publication when it first appeared; and till within a week, we had not been able to command the time requisite to go carefully through the remainder, and to review what we had before perused. In the mean time, the book has been reviewed in other periodicals, and the publick approbation of it decisively manifested. We have indeed, since we finished the perusal of the volume, seriously doubted whether there is not a weighty reason, why we should altogether abstain from a review of it in our Miscellany. It contains—what we certainly did not expect to find—a reference to some former publications of the editor of the Christian Advocate, and in a strain of approbation, which he may be supposed only to reciprocate, when he awards to the author of these letters, even less commendation than he conscientiously believes to be due.

We have nevertheless determined to make some remarks on the letters before us, and to give our opinion of their general merits as impartially as we can. This we believe is expected from us; and some of our distant readers may not otherwise become as speedily acquainted with the nature of the work, its publicity notwithstanding, as we think will be to their advantage.

The title page indicates generally the contents of the volume to which it is prefixed; and the author observes, in his introductory letter, that "no popular adequate treatise on this subject, so far as he knows, is to be found." We certainly know of no such treatise; although from a number of publications that we could mention, many of the most important advices which are here embodied might be collected. But there is much in this volume, and much that we deem important, which we have never elsewhere seen; and the excellence of Dr. Miller's work, in our judgment, much consists in this—that it supplies a great *Desideratum* to theological students and young ministers of the gospel. There certainly was a most urgent necessity for a discreet, connected, and popular discussion of the topicks which form the subjects of these letters. Had such information, cautions, and

counsel as we here find, received the early and attentive consideration of many ministers of the gospel whom we have known, we confidently believe that their comfort, their respectability, and their usefulness, would have been greatly augmented; and that the entire loss of character by some, and the consequent reproach brought upon religion, might probably have been prevented. We sincerely rejoice that the candidates for the gospel ministry, who are now coming into publick life in our country, will have an opportunity to avail themselves of instruction and admonition which was wanting to their predecessors; and their negligence will be inexcusable, if they do not make their advantage of this opportunity. Indeed, while we would particularly recommend a careful and repeated perusal of this volume to Theological students and the junior clergy, we have no hesitation in giving it as our opinion, that it may be read with sensible profit by all ministers of the gospel, whatever be their age or standing. We venture to conjecture that the author himself has derived benefit from his own work; and we are sure that if it has not been productive of benefit to his reviewer, the fault is his own.

Much of the compositions of Dr. Miller, which he has hitherto given to the publick, is in the form of letters. The subjects which he has thus discussed were of a character to be advantageously handled in this manner; and it is a manner to which his style is well adapted, and to which the cast of his thoughts, feelings, and habits, seem to be peculiarly favourable. In the volume under review, the letters, although manifestly written for the press and the publick, are supposed to be addressed to a Theological student, in the Seminary of which the Dr. is a professor. The character of a personal and private correspondence is in general well sustained; but in some instances there is, for a time, an apparent forgetfulness of this appropriate character, and the writer seems as if he were directly addressing the publick. This however is usually well covered, by applying what was said generally, to the peculiar circumstances of his pupil. But, this, as a mere matter of composition, was the most difficult point which the writer had to manage; and in a few instances, particularly at the beginning of some of his letters, we think he has not managed it with entire success.

We shall go on to point out a few other blemishes, and to state wherein we dissent from the writer in one or two particulars—We confess we would do this, were it only to show that we do not blindly admire or indiscriminately applaud this author. But we have other and higher objects in view. If our remarks shall be found of any value, they may enable Dr. M. to improve his work in a subsequent edition; and they may also be of some use to those of our young brethren, who are, or ought to be, cultivating style and composition—For their sakes chiefly, we intend to indulge in a little verbal criticism; a business for which we have no great fondness. We have no apprehension that our friend, the professor, will take umbrage at our criticisms. He will recollect how, when we were near neighbours, we used to solicit and receive each other's remarks, before some of our compositions were published: And we believe that neither of us would have had much objection, that all the remarks made on these occasions should have been heard by the world.

Dr. M.'s grammatical accuracy is commonly unimpeachable. The following sentence, page 285, is an exception. "And more than once it unfortunately happened, that a portion of the lectures thus lost, *were* [was] precisely, the most radical and indispensable of the whole number, the loss of which imposed

upon them the most serious disadvantage through all that came afterwards." It is true that the exchanging of *were* for *was* in this sentence, without any other alteration, would injure the sense. But how easily and advantageously might it be altered thus—"And more than once it unfortunately happened that the lectures, a portion of which was thus lost, were precisely the most radical," &c. The error of making the verb agree with the noun, whether singular or plural, to which it is nearest in a sentence, when one more remote is its proper nominative, is too often found in writers generally correct; but it ought to be carefully avoided, inasmuch as it not only violates grammar, but sometimes puts obscurity or confusion into the whole sentence.

In page 350, Dr. M. writes—"Never allow yourself on any occasion, except one of the *extremest* urgency, to go into a deliberative assembly, and call out a member in the midst of a debate." The word we have put in italicks is not grammatical—It is in fact a double superlative. Murray says, "Adjectives that have in themselves a superlative signification, do not properly admit of the superlative or comparative form superadded: such as, chief, extreme, perfect, right, universal, supreme, &c.; which are sometimes improperly written, chiefest, *extremest*, perfectest, rightest, most universal, most supreme," &c. We recollect that Dr. Campbell, in his Philosophy of Rhetorick, is extremely severe on Bishop Lowth, for having justified, or pleaded an excuse for, a double superlative in the English Liturgy.

We have remarked no other grammatical inaccuracies than the two we have now mentioned, in Dr. M.'s book of 476 pages: and this is more than we could say of most books, of the same size, which we peruse.

We find the word *revolt* applied several times in these letters, as an active and passive verb. Johnson gives it only as a neuter verb, although one of his examples exhibits its use in a passive form. But we think it is far too frequently used by Dr. M., and would, in most cases, rather have seen the words *repulsive, offensive, repelling*, or *shocking*. But "*rely upon it*," and "*depend upon it*," are the favourite phrases of Dr. M.; as much so at least as *esse videatur*, was a favourite with Cicero. To say the truth, we became somewhat annoyed, by these little intrusive phrases coming upon us so often. Their frequency seemed to us to deprive them of all their force; and at least in three instances out of four, we thought the sentences where we found them would have been more forcible, and in all respects better, if these hortative monitions had been omitted altogether. In other instances, we wanted to see in their place such phrases, as *be assured, doubt not, nothing more certain, beyond a question*, &c.

Dr. M. likewise, in our opinion, too often uses the word *then* instead of *therefore*, in cases where the former term has precisely the same signification as the latter. When a conclusion is to be drawn, or an inference made from some previous statement, we almost uniformly find *then*, in the place of *therefore*. We could not help thinking of the representation and petition, in the Spectator, of injured *who* and *which*, against the usurper *that*.

"I have long thought (says Dr. M. page 113) that the practice of RETAILING ANECDOTES, was by far too much indulged [in] by clergymen." We have Johnson's authority for the word we have here inserted. He says under the word *indulge*, as an active verb,—"If the matter of indulgence be—a habit, it has *in*: as he indulged himself —*in* shameful drunkenness."

We have marked the following sentence in page 373 as one unhap-

pily constructed—"If you should be chosen Moderator of the General Assembly, or of any of the higher judicatories of the church," &c. Would not a reader, unacquainted with the Presbyterian form of church government, suppose, on reading this sentence, that there were judicatories of the church *higher* than the General Assembly? We think it should have been said —"If you should be chosen Moderator of any of the higher judicatories of the church, especially of the General Assembly," &c. We have now done with errors of language, and if they had been much more numerous than they are, we would not have thought it worth while to attempt to specify them. It is only when a writer commits but a few errors of this sort, that any reasonable critick takes the trouble to point them out.

In some criticism on this volume which we have heard or read, Dr. M. was charged with being too minute or particular in his specifications, especially in his third letter, where he treats of "offensive personal habits." We confess that for a while we thought this a just charge; and we still think that a considerable part of page 81 is scarcely compatible with that *dignity*, which the professor so frequently and justly recommends, as an attribute of character that a clerman should at all times be careful to sustain. Minute specification, moreover, in relation to any class of actions, has this inconvenience, that it is scarcely possible to render it complete; and if left incomplete, what is omitted is apt to be regarded as unimportant, if not innocent. We do not find in the chapter to which we have referred, or any where else, a word said against the practice, too frequent, both among theological students and ministers of the gospel, of *wearing too long a beard*. Now, we do think that too great a visibility of beard, is quite as indecorous as a number of the practices which are severely and justly censured, in the chapter to which we have adverted. But after all, we cannot on mature consideration, think that Dr. M. has been too minute in his details; or that he is justly chargeable, as some have thought, with being too repetitious. General statements usually make but a slight and evanescent impression on any, and they make the least of all on the young. Young persons must be told of *individual things*, and have line upon line and precept upon precept, if we would hope to do them good. We do not say that these letters might not be improved by a little pruning, here and there, and by the supply of some omissions—Where is the composition of which this might not be said with truth? But a prime part of these letters consists in their adaptedness to make every transgressor feel the share of reproof which belongs to himself; and we would protest against any diminution of this effect. We have ourselves felt deeply the conviction, as we were reading this volume, that the author while writing it was swallowed up, if we may so express it, by *a desire to do good*—Aiming at this, he disregarded every consideration that seemed to interfere with his main object. At a book thus written, and ably written, the critick may carp and the witling may sneer, but the wise and the good will commend, and many who receive benefit will bless the writer.

(To be continued.)

SHORT NOTICES OF RECENT PUBLICATIONS.

A REVIEW OF A DEBATE ON CHRISTIAN BAPTISM, *between Mr. John Walker, a Minister of the Secession, and Mr. Alexander Campbell, a Baptist Minister, published by Mr. Campbell; in a Series of Letters, addressed and dedicated to the United Presbyterian Congregations of Mingo Creek and Williamsport, by their affectionate pastor, Samuel Ralston. Second edition, corrected and amended. To which is now added, a Reply to Objections made by both Mr. Campbell and Mr. Walker. "He that is first in his own cause seemeth just; but his neighbour cometh and searcheth him." —Solomon. "Search the Scriptures."—Christ. Washington, Pa. Printed by John Grayson.* 1825.

SEVERAL of these letters made their first appearance in the Presbyterian Magazine, about seven years since. They are however considerably altered and enlarged, as they are here republished; and the latter part of the volume is entirely new. We suspect that the controversy about the subjects and the mode of Christian baptism, is likely to continue, if not to the end of the world, at least till the commencement of the Millennial age. The subject of the controversy, however, is one on which the mind of every Christian, and especially of every minister of the gospel, ought to be made up and settled: And to aid both laity and clergy in forming a correct opinion on this subject, the little volume before us may, in our judgment, be read with considerable advantage. The letters are written without acrimony, and with no inconsiderable share of learning and talent—They are perspicuous, full of scriptural argument, and close reasoning. We do not mean to say, that our views of baptism are in all respects exactly those of this writer; but we do not differ from him in any thing so material as to require a specification. Those who hold that other infants than those of parents one or both of whom receive the sacrament of the Lord's Supper, may be admitted to baptism, will find, in Dr. Ralston's third letter, the best defence of their system that we have ever read: And those who oppose that system may here find the strength of the argument which they are called to answer.

We cheerfully recommend this small and cheap volume (the price is 75 cents) to the readers of our work, as one from which they may receive instruction and edification.

PRIVATE JOURNAL OF A VOYAGE TO THE PACIFIC OCEAN, AND RESIDENCE AT THE SANDWICH ISLANDS IN THE YEARS 1822, 1823, 1824, AND 1825. BY C. S. STEWART, LATE MISSIONARY AT THE SANDWICH ISLANDS. *New York, John P. Haven,* 142 *Nassau St.* 1828. *pp.* 406.

THE greater part of this Journal has already appeared in our Miscellany. Before the author left his country, he engaged with the editor, to furnish him with such information relative to the Sandwich Islands, and the missionary operations there, as might appear to be useful or interesting. He did so—in letters addressed to one of his nearest relatives, Mrs. John M. Bowers, but of which it was understood that the editor should have the perusal. The readers of the first four volumes of our work, will probably recollect Stewart's Journal, and some extracts from that of his humble friend Betsy Stockton, as among the most interesting articles of those volumes. Since his return to this country, occasioned by the dangerous illness of Mrs. Stewart, he has at the instance of his friends, reviewed and corrected, and made some additions to his journal, and published the whole in the volume before us: And a most entertaining and instructive volume it is. We can truly say, that although we have become familiar with its contents, we cannot yet begin to read it, without finding it difficult to stop. We know that it contains verities; and Mr. Stewart, while we are sure that his high sense of duty would not permit him to mix any fiction, or connect any disguise or exaggeration with these verities, has possessed the talent of exhibiting them in such a vivid and interesting manner, as to produce in many instances almost an ideal presence of them.

We can assure our readers, that although they may have seen in the Christian Advocate the substance of Mr. Stewart's narrative, they will not regret a purchase of this volume. The narrative is here not only given in an unbroken form, but as already intimated, some additions are made to what was before published; and a chart is given of the Sandwich Islands, and engraved views of some of the most interesting objects which fell under the writer's observation—among the rest, of the tremendous Volcano in the island of Hawaii. The volume is dedicated to the Honourable Mr. Southard, the present Secretary of the Navy of the United States.

Literary and Philosophical Intelligence, etc.

Ti Plant of the Sandwich Islands.—At the close of Mr. Stewart's volume, there is an account of two beautiful species of Achatina, brought from Oahu by the missionaries on their return to this country, and presented by them to Prof. Green. The following account of the plant which these little animals inhabit, and which is not published by Mr. S., will perhaps be interesting to some of our readers.

"This shrub, called by the natives Ti, (often improperly spelled Tee) is no doubt the DRACENA *terminalis*, (Jaquin) and seems to have been first noticed by Captain Cook. Sir. J. E. Smith, in the New Encyclopedia, remarks that the Islanders consider this a sort of sacred shrub, planting it about places of worship and burial. I am informed, however, by Mr. Stewart, who has resided for some years at the Sandwich Islands, that it is held in no superstitious reverence whatever. The shrub, from its peculiar growth, is pretty well adapted for hedges, and is thus used not only as a kind of fence about their sacred places, but for every kind of enclosure. Like our olive branch, it is, as has been stated, their emblem of peace. The root of the Ti may be considered as one of the luxuries of Oahu and most of the South Sea Islands; besides being useful in making a kind of beer, when baked it is exceedingly sweet and luscious—much more so even than the sugar cane, so that very small quantities only can be eaten at once. When taken in this way, its effects on the system have been said to be narcotic; this, however, is probably incorrect. As before hinted, an intoxicating liquor was formerly made from the juice of this root by distillation; but at present, by the influence of the missionaries and the good sense of the chiefs, this process has been *tabooed*, or prohibited."

Beet-root.—At a dinner recently given by the town of Amiens to the King of France, was placed on the table, opposite to his majesty, an immense column composed of sugar manufactured from beet-root, at Franvillers, near Amiens. The column consisted of four different qualities of refined sugar, and crystals of raw sugar formed the pedestal. The manufacture of sugar from beet-root seems to be making great advances in France.

Mr. Champollion, jun. is at present employed in having the Roman obelisks accurately drawn and engraved on copper. In this, he is supported by the Papal government. The hieroglyphics he purposes to explain in the text of the work.

Steel.—A Mr. Mackintosh, in Scotland, has lately taken out a patent for a new process of making steel, by impregnating the iron, at a higher temperature than heretofore, with carbon in a gaseous form.

Macao.—The island of Macao is about 6 miles in circumference. The appearance of it is naked and sterile. It is inhabited by 45,000 individuals; of whom 40,000 are Chinese, and live chiefly in the town of Macao; the remaining 5000 are Portuguese and English. The climate is very healthy, and the heat very endurable. It contains a great number of Chinese temples; fourteen Catholic churches, to which nearly a hundred priests are attached; and one Protestant chapel, belonging to the East India Company.

A twenty-fourth share in the London *Courier* was lately sold for *five thousand guineas*—an instance of prosperity in a public journal without any parallel. The *whole* of the *Morning Chronicle* was sold for *forty thousand pounds*, about *one-third* of the value of the *Courier*. The purchaser of the share alluded to has upwards of *ten* per cent. for his money.—*Dublin Correspondent.*

Antiquities.—There is a fine collection of Egyptian antiquities at Leghorn, sent thither by M. D'Anastasy, the Swedish and Norwegian consul at Alexandria. The manuscripts on papyrus are a hundred and twenty-six in number. One of them, in particular, is exceedingly interesting. It is in Greek, and is a treatise on metallic chemistry; containing nearly a hundred recipes for purifying or combining various metals. This collection also comprises about three hundred articles in gold and silver: comprehending necklaces, bracelets, ear-rings, rings, small figures, amulets, and other ornaments. Among them are three large and beautiful bracelets; one of which, in perfect preservation, belonged to King Touthmosis the Third, the fifth sovereign of the eighteenth dynasty, called by the Greeks Mœris. Among the scarabæi, which are about a thousand in number, is one of a large size, rendered very remarkable by the inscription upon it, which refers to the marriage of Amenophis the Third, the eighth of the eighteenth dynasty, with Queen Taïa. There are also some bas-relievos in stone, admirably finished.

Canton.—This city contains about 800,000 inhabitants, including those who live in boats. It occupies about five miles on one side of the river, and three miles on the other. The business carried on in

it is *prodigious*. Every thing is in perpetual motion; and yet perfect order reigns throughout. The factories belonging to the East India Company are very extensive; although they are comprehended in the space of about a quarter of a square mile. In the island of Hainan is one of the most ancient of the Chinese temples. It occupies a large plot of ground; and the duties of it are discharged by a hundred priests. In one part of it are kept twelve hogs, of extraordinary size, which are fed and attended to with the greatest care. Some of these animals are, they say, sixty years old.

Religious Intelligence.

MINUTES OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.

(*Continued from p.* 86.)

May 28. A letter was received from the Secretary of the American Board of Commissioners for Foreign Missions, presenting 150 copies of their last report, and several previous reports and Missionary papers. These reports, &c. were ordered to be distributed among the members.

The consideration of the complaint of Mr. M'Clure was resumed. The Presbytery of Philadelphia were heard in support of their decision, complained of. The parties then withdrew, after which the roll was called, to give each member an opportunity to express his opinion. The Assembly having made some progress in this business, resolved to suspend it for the present, to take up the order of the day, viz. the election of Directors for the Western Theological Seminary.

The ballots were received, and committed to Mr. Harned, Mr. Steel, and Mr. Morrow, to count them, and report the result.

The subject of the complaint of Mr. M'Clure was resumed. The further calling of the roll for an expression of opinion was arrested, and a resolution was introduced, which, after some discussion, was committed to Dr. Fisk, Mr. Armstrong, Mr. Weed, Mr. Speer, Mr. Wilbur, Mr. Kelly, and Mr. Bayard.

Resolved, That the Assembly will proceed to-morrow afternoon to elect a professor of Theology for the Western Theological Seminary. The Assembly then had a season of special prayer for divine direction in this important choice.

The committee on Overture No. 9, viz.—

A communication from the American Society for the promotion of temperance, made a report, which was accepted, and laid on the table.

Resolved, That agreeably to a recommendation of the committee in their report, the agent of that Society be heard before the Assembly this afternoon at 5 o'clock.

Mr. Hay had leave of absence from the remaining Sessions of the Assembly; and the Rev. Alan D. Campbell was appointed temporary clerk in his room.

Reports were called for from the agents, appointed by the last Assembly, to solicit donations for the Theological Seminary at Princeton, when the following report was received from the Rev. Joshua T. Russell, viz.

That he had attended to his agency in the city of New York, and had collected for the Synodical Professorship, something on subscriptions of the preceding year, and that he had recently obtained, besides some smaller donations, twenty subscriptions of $200 each, payable in one and two years. These twenty subscribers the agent reported as belonging to the following congregations, viz.

Cedar Street, 11; Wall Street, 3; Bleeker Street, 2; Rutger's Street, 1; Murray Street, 1; Pearl Street, 1; Brooklyn, 1;—Total 20.

The committee to which was referred the report of the Directors of the Theological Seminary at Princeton, and the report of the Trustees of said Seminary, reported the following resolutions, which were adopted, viz.

1. That the sum of $5050 be placed at the disposal of the Board of Trustees of said Seminary, for the payment of Professors' salaries.

2. That the Rev. John M'Dowell, D. D., the Rev. Henry R. Weed, the Rev. Samuel S. Davies, and the Rev. Joshua T. Russell, be, and they hereby are appointed general agents to solicit funds for said Seminary.

The committee to whom was referred the report of the Presbytery of Hanover, respecting the Theological Seminary under their care, made the following report, which was adopted, viz.

From the communication of the Presbytery of Hanover, it appears, that the ar-

rangements proposed by the General Assembly of the last year, respecting the Theological Seminary under the care of said Presbytery, have been ratified on their part.

It likewise appears, that for the purpose of enlarging the foundation, and extending the usefulness of the Seminary, the Presbytery of Hanover have made proposals to the Synods of Virginia and North Carolina to take the institution under their immediate care and joint direction; which proposals have been adopted by the said Synods respectively; and a plan of government for the Seminary arranged on principles agreed on by the contracting parties.

In view of the whole subject, your committee would respectfully recommend to the Assembly the adoption of the following resolutions, viz. Resolved,

1. That the General Assembly approve and ratify the arrangements which have been made for placing the Theological Seminary heretofore confided to the care of the Presbytery of Hanover, under the immediate care and joint direction of the Synods of Virginia and North Carolina.

2. That the Assembly will sustain the same relation to the Seminary, and exercise the same species of control over it, under the recent arrangements, as they proposed to do by their act of the last year, in its state as then existing.

3. That, hereafter, the Seminary shall be denominated, *The Union Seminary of the General Assembly, under the care of the Synods of Virginia and North Carolina.*

4. That the General Assembly cordially recommend the high interests of this rising Seminary to the active patronage and support of the churches at large, and especially of the churches within the bounds of the Synods which have it under their management and care.

5. That the General Assembly request their Board of Trustees to consider and determine on the expediency, under existing circumstances, of continuing the permanent funds of the Seminary, either in whole or in part, within the state in which they have been raised, in such manner as may be deemed safe and proper.

The committee appointed to draught a memorial to the General Associations of Massachusetts, and New Hampshire, and the General Convention of Vermont, in regard to some changes which the Assembly have deemed necessary to be made in the plan of correspondence and intercourse between the said ecclesiastical bodies and the Assembly, reported the following memorial in the form of an address to the aforesaid ecclesiastical bodies, which was adopted and ordered to be signed by the moderator: viz.

The General Assembly of the Presbyterian Church, to the General Associations of Massachusetts, and New Hampshire, and the General Convention of Vermont.

Christian Brethren, beloved in the Lord,—

It appears that in the plan of intercourse between the Congregational Churches of New England, and the General Assembly of the Presbyterian Church, an article was adopted, which is now believed to be inconsistent with a sound construction of the Constitution of the latter church. This article, it is due to truth and candour to remark, was proposed by the Presbyterian Church, without any overture from the Congregational Churches, and in regard to which, they did nothing more than accede to the proposition submitted to them. The article to which we allude, relates to the powers granted to the delegates of the Corresponding Churches, to *vote* as well as to *deliberate* on the various subjects that may come before the representatives of these churches respectively. The right of voting in the General Assembly, cannot, it is believed, be constitutionally granted to any, but to the Commissioners appointed by the Presbyteries, whose representatives compose that Assembly.

We have therefore respectfully to request, that the plan of intercourse between you and us may be so modified, as that the delegates to each body may hereafter be empowered to sit and deliberate only, but not to vote. It is believed, that the modification here contemplated, if it shall be consented to on your part, will not only place the Assembly on constitutional ground; but by placing your Association on the same footing with other religious communities, with which we hold a friendly correspondence, will destroy the appearance of an invidious distinction which now exists; and thus be calculated to promote extensively that mutual friendship and harmony, which it is desirable to maintain and perpetuate, among all who love the truth as it is in Jesus.

With christian salutations,

Signed in behalf of the General Assembly,

FRANCIS HERRON, *Moderator.*

Resolved, That the Stated Clerk furnish the delegates to the several bodies addressed in the preceding memorial, with a copy of the same, signed by the Moderator.

The committee appointed to examine the Records of the Synod of New York, reported, and the Records were approved.

The committee to whom was referred the Synodical and Presbyterial reports,

made a report, which was accepted, and referred to the Stated Clerk, to assist him in making out the Statistical report to be published.

The Rev. Nathaniel Hewitt, agent of the American Society for the promotion of temperance, addressed the Assembly.

The report of the committee on the communication from the American Society for the promotion of temperance, was taken up and adopted, and is as follows, viz.

It is unnecessary to adduce evidence of the increasing prevalence of intemperance in our beloved country, to convince this Assembly that vigorous and united efforts ought immediately to be made, to restrain and prevent this most ruinous of all vices. For several years past, this subject has occupied the attention of our Presbyteries and Synods, as well as that of the religious bodies with which we are connected. Patriotic and philanthropic men also, without distinction of sect or party, have long ago observed the growing ravages of this national evil, and anxiously inquire what can be done to check and suppress it.

Your committee, therefore, are persuaded, that the Presbyterian Church in the United States will, with all readiness of mind, co-operate with their Christian brethren of every denomination, together with every other friend of our country and of humanity, in one great national effort to accomplish a universal change in the habits and customs of our country, relative to the intemperate use of intoxicating liquors.

A national Society of this character was formed in Boston, a year ago last February, under the name of "the American Society for the Promotion of Temperance." Its members are elected from the Northern and Middle States; and as soon as practicable, many others will be added from every section of the land, without distinction of religious denominations or political party.

Having carefully examined the Constitution of this Society, and having also heard a more particular exposition of its principles, plans, and prospects from the Agent, who is now in this City, your committee are prepared, earnestly to recommend it to the prayer and support of our brethren.

For this purpose, we submit, for the consideration of this Assembly, the following resolutions:

1. Resolved, that this Assembly approve the object of the American Society for the Promotion of Temperance.

2. Resolved, that it be earnestly recommended to the Presbyteries and congregations under our care to co-operate with the friends of this society in extending its principles throughout our country.

The committee appointed to count the ballots for Directors of the Western Theological Seminary made a report, from which it appeared that the following ministers and elders were elected, viz.

Ministers.—Francis Herron, D.D., Obadiah Jennings, Matthew Brown, D.D., Samuel Ralston, D.D., Ashbel Green, D.D., Elisha P. Swift, Elisha M'Curdy, for three years. William Speer, Thomas Barr, William Jeffries, Robert M. Laird, Robert Johnson, Thomas E. Hughes, Charles C. Beatty, for two years. Joseph Stockton, Joseph Treat, Randolph Stone, Andrew Wylie, D.D., Thomas Baird, James Graham, Francis M'Farland, for one year.

Elders.—Matthew B. Lowrie, John Hannen, John M. Snowden, for three years. Samuel Thompson, George Plummer, Benjamin Williams, for two years. Aaron Kerr, Reddick M'Kee, Thomas Henry, for one year.

The committee to whom was referred the reports of Presbyteries on the proposed alterations in the Confession of Faith, and Form of Government, reported the result of these reports. Their report was accepted, and committed to Dr. Fisk, Mr. Elliott, Mr. Breckenridge, Mr. Wilkins, and Mr. Maxwell, to consider and report to the Assembly what ought to be done in consequence of this result.

The committee to whom was referred the report of the Board of Missions, made a report which was accepted, and laid on the table.

The following extract from the minutes of the Presbytery of Philadelphia, was laid before the Assembly, viz.

"Whereas Mr. James F. Irvine, a licentiate of the Presbytery of Route, in Ireland, has undergone all the trials prescribed by the rules relating to the reception of foreign ministers and licentiates, and adopted the Confession of Faith, and the Form of Government of the Presbyterian Church; and whereas he has been under the inspection of this Presbytery for more than two years, and the Presbytery are satisfied with his conduct during his probation, therefore, resolved, that they will, with the permission of the General Assembly, receive him as a regular licentiate under their care; and that his papers be laid before the General Assembly for their inspection and approbation."

The above extract, with the papers of Mr. Irvine, were committed to Mr. Culbertson, Mr. Bush, and Mr. Graham.

The committee on Psalmody reported that they have made considerable progress in the business referred to them, and hope to present a definite and detailed report

to the next General Assembly. The committee were continued.

Whereas the chairman of the committee has expended for books for the use of the committee, the sum of $15,—Resolved, That the Trustees of the General Assembly give a warrant on the Treasurer for the payment of the same.

The committee to whom was referred the resolution offered in relation to the complaint of Mr. M'Clure, made a report, which, after considerable discussion, was postponed for the introduction of a substitute, which after being read and amended was adopted, and is as follows, viz.

Resolved, That the decision of the Presbytery of Philadelphia, in relation to the election and ordination of elders in the Second Church in Philadelphia, complained of by Mr. David M'Clure, be affirmed.

And while the Assembly would recognise the undoubted right of each congregation to elect their elders in the mode most approved and in use among them, they would recommend that in all cases where any dissatisfaction appears to exist, the congregation be promptly convened to decide on their future mode of election: And they are inclined to believe that the spirit of our constitution would be most fully sustained by having in all cases, a direct vote of the congregation in the appointment of their elders.

The Assembly proceeded agreeably to the order of the day to elect a Professor of Theology for the Western Theological Seminary. The ballots were taken, and committed to Mr. Linn, Mr. Baker, and Mr. Seward, to count them, and report the result to the Assembly.

The Assembly took up the report of the committee to which was referred the report of the Board of Missions, and discussed it at considerable length.

The committee appointed to count the votes for a Professor of Theology in the Western Theological Seminary, made a report, from which it appeared that the Rev. Jacob J. Janeway, D. D. was elected to this office.

May 30th, Mr. Speer and Mr. Culbertson were appointed a committee to wait on Dr. Janeway, the Professor elected yesterday, and inform him of his election.

The committee to which was referred the case of Mr. James F. Irvine, a licentiate from Ireland, and at present under the inspection of the Presbytery of Philadelphia, reported;

1. That they have examined the documents committed to them relating to the character and standing of Mr. Irvine, and find them entirely satisfactory, and

2. That they have examined the proceedings of the Presbytery of Philadelphia, and find them regular.

Your committee therefore recommend the adoption of the following resolution:

Resolved, That Mr. James F. Irvine be, and he hereby is, received into connexion with the Presbyterian Church in the United States.

The report of the committee was accepted, and the resolution recommended by them was adopted.

Resolved, That instead of reading the minutes at the close of the sessions of this Assembly, they be committed to a committee of two for a revision.

Dr. Dana and Dr. Wiley were appointed this committee.

The Assembly resumed the consideration of the report of the committee on the report of the Board of Missions.

After some discussion, the Assembly engaged in prayer for divine direction in relation to this report.

The Assembly resumed the consideration of the report; which after having been read by paragraphs, and amended, was adopted, and is as follows, viz.

1. That the report of the Board of Missions be approved.

2. That the following items require the consideration of the Assembly, viz. the diminution of congregational collections; the enlarged operations of the Board, and the questions forwarded to the Assembly by the Presbytery of New York.

On the above items, your committee submit the following resolutions, viz.

1. Resolved, that it be recommended, and it is hereby earnestly recommended to all the churches under our care, to take up and forward one annual missionary collection for this purpose, and that Presbyteries take order on the subject.

2. That Synods and Presbyteries be required to report annually to the General Assembly, what they have done on this subject.

3. That the Board of Missions, in addition to the powers already granted to them, be authorized to manage, appoint, and direct the whole concerns and business of the Assembly's missions definitively, and report annually their doings to the Assembly.

4. That the Board be authorized to appoint, if they think proper, an executive committee of their own number to carry into effect the details of their plan; and that they also be authorized to appoint and employ an agent or agents at their discretion.

5. That with reference to the question sent to the Assembly by the Presbytery of New York, it appears from examination, that a part of what is called the permanent fund of the Assembly, has arisen

from legacies; and the remainder from donations received by agents appointed by the General Assembly to solicit contributions; which donations, as appears from the early minutes of the Assembly, and from information given by some of the fathers, who acted as agents in collecting this fund, were given for the purpose of establishing a permanent fund, the interest of which only was to be used.

The committee appointed to examine the Records of the Synod of Virginia, reported, and the records were approved.

The committee appointed to wait on Dr. Janeway and inform him of his election as professor of Theology in the Western Theological Seminary, reported that they had performed the duty assigned them; and that Dr. Janeway informed them he would take the matter into serious consideration, and requested the prayers of the Assembly that he might have divine direction to come to a right conclusion.

Resolved, That this request be particularly attended to in the prayer at the adjournment this morning.

The complaint against the Synod of Virginia, by the Rev. Samuel Houston, and Rev. Samuel B. Wilson, was taken up. Mr. Weed as counsel for the complainants was heard in support of the complaint.

The consideration of the complaint of Mr. Houston and Mr. Wilson was resumed. The Synod of Virginia was heard in defence of their proceedings; and Mr. Weed in reply. After which the vote was taken; when it was resolved, that the complaint of Mr. Houston and Mr. Wilson be, and it is hereby dismissed.

The committee appointed to draught a pastoral letter, reported one, which was adopted, and ordered to be signed by the moderator, and committed to Dr. Rice and the Stated Clerk to have the same published and sent to the churches.

The same committee also recommended that the General Assembly should set apart the *second Thursday in November next* as a day of thanksgiving, humiliation, and prayer, to be observed in all our churches. The above recommendation was adopted by the Assembly; and all the churches under the care of this Assembly are hereby earnestly requested to sanctify said day unto the Lord.

The committee to whom was referred the report of the committee on the returns of the Presbyteries in relation to the proposed alterations and amendments of the constitution, that they might report what ought to be done in consequence of the state of these returns, made the following report, viz. That there are connected with the Assembly, eighty-eight Presbyteries: forty-five, therefore, are necessary to make any alteration in the constitution of the church.

In regard to the proposed erasure of the 4th Section of the 24th Chapter of the Confession of Faith, sixty-eight Presbyteries have reported; fifty of them against the erasure, and eighteen in favour of it. The section, therefore, is not to be erased.

In relation to No. 7, of the proposed amendments to the Form of Government, it appears that *fifty-three* Presbyteries have voted in favour of the alteration, and *thirteen* against it. Wherefore, resolved, that the proposed amendment, viz. That in the Form of Government, Chap. xii. Sect. 7, the words "*publicly read*" should be exchanged for the word "*examined*," be and the same is hereby adopted as a part of the constitution of this church.

In relation to No. 8, *thirty* Presbyteries have voted in favour of it, and *thirty-seven* against it. This amendment, therefore, cannot be adopted, a majority of the Presbyteries not having approved of it.

In relation to the first six of the proposed amendments to the Form of Government, the committee made the following report, which was adopted, viz.—

That on examining the proposed amendments of the Constitution, sent down to the Presbyteries by the last General Assembly, as they stand on the printed minutes, page 37, it appears, that the whole of them from Nos. 1 to 6, inclusive, were framed with such reference to each other, and to their common object, as that they ought to have been either adopted or rejected altogether: and further, that the Presbyteries by rejecting the *sixth* have in effect defeated the very end which they must have intended to secure by the adoption of the rest; and have otherwise involved the whole subject in difficulties, which, from the peculiar nature of the case, it is but fair and reasonable to suppose they could not have distinctly designed or foreseen. In this state of things your committee beg leave to submit the following resolution, as in their judgment proper to be adopted by the General Assembly, viz.—

Whereas the Presbyteries have failed to report their decisions upon the subject of the proposed amendments, Nos. 1, 2, 3, 4, 5, 6, as recorded in page 37 of the printed minutes of the Assembly of last year, in the full and distinct manner contemplated in the Overture, submitted by that Assembly, the General Assembly do not deem it desirable to renew the said overture at the present time:—Therefore, resolved, that the consideration of the said

proposed amendment be, and the same is hereby indefinitely postponed.

The committee appointed by the General Assembly to act with a committee of the Trustees of New Jersey College to dispose of certain monies in the hands of said Trustees, and to inquire into the tenure by which the General Assembly hold said funds, made the following report, which was adopted, viz:—

That they met a committee appointed by said Board of Trustees, and that on investigation it appeared, that in the year 1755, there was placed in the hands of the Board of Trust of said College *five hundred pounds*, which had been collected in Great Britain by Messrs. Tennent and Davies for the education of pious youth, which sum, probably owing to the depreciation of money during the revolutionary war, is now equal to $406 19: And that in 1756, the same Board received through Messrs. Tennent and Burr, from an unknown person in Scotland, £337 15*s.* for the education of an Indian Missionary, &c. &c.; and that owing to a like depreciation, the sum is now equal to $272:—That the present amount of the above mentioned sums is $678 19—for which the Board of Trustees have paid since the year 1775, five per cent interest. The appropriation or right of nominating the person or persons to whose use the interest of the above sum was to be applied, was vested originally in the Synod of New York, and the Synod of New York and Philadelphia. But at present, as your committee suppose, the right belongs to the General Assembly as successors of those bodies.

They further report, that on inquiry, they find that the above mentioned sum of $678 19, is not, and cannot be distinguished in the Treasurer's accounts of said Trustees from other charitable funds under the control of said Board; but forms with them one common principal, the interest of which is applied to the support of indigent young men, while receiving their education in said College.

From the above considerations, it does not appear that a joint committee should be annually appointed to appropriate the interest amounting to $32 91, to any particular person, inasmuch as the same amount is deducted from the sum which would otherwise be allowed such a person by the Board of Trustees.

Your committee would therefore recommend the adoption of the following; viz.

Resolved, That the appropriation of the annual interest arising from monies in the hands of the Board of Trustees of New Jersey College, subject to the direction of the General Assembly, be, and it hereby is, for the present, entrusted to said Board.

The committee appointed to examine the Records of the Synod of Tennessee, reported, and the records were approved, with the exception of a proposal to establish a plan of intercourse between said Synod and the Cumberland Presbyterians; of which proposal the Assembly disapprove, on the ground that it belongs to the Assembly to correspond with foreign churches on such terms as may be agreed upon by the Assembly and the corresponding body.

The Board of Education presented their report, which was read and accepted.

The following persons, whose term of office had expired, were re-elected members of the Board of Education for four years, viz.—

Ministers.—Rev. Samuel Blatchford, D.D., Rev. Ezra Stiles Ely, D. D., Rev. Charles Coffin, D.D., Rev. Joseph Caldwell, D.D., James Blythe, D.D.,

Elders.—Mr. James Wardlaw, Mr. John M'Mullin, Mr. Andrew M'Calla, and William Maxwell, Esq.

Resolved, That the Assembly enjoin on all the Presbyteries under their care, and it is hereby enjoined on all the said Presbyteries, to be particularly careful to send up in due season, accurate statements to the Board of Education of the amount of the funds which they have raised within the year, for the important purpose of education, and also the number of beneficiaries to whom they afford aid. And likewise, that wherever Presbyteries have surplussages of funds, not needed for the support of the beneficiaries, whose education they are actually superintending, they carefully and speedily forward such surplussages to the Treasurer of the Board of Education, John Stille, Esq. of Philadelphia.

The Rev. James Blythe, D. D. of Lexington, Kentucky, was appointed a member of the Standing committee, to certify the good qualifications of preachers travelling from the bounds of the Presbyterian church, in the room of the Rev. John Breckenridge, who has removed out of the bounds of the Synod of Kentucky.

The Permanent Clerk was ordered to settle the account for stationary, and the Janitor's bill, by a draft on the Treasurer of the Trustees of the Assembly.

The committee appointed to revise the minutes, made a report, which was adopted.

The Assembly having completed its business, the roll was called, agreeably to a standing rule, and it was found that the following members had left the Assembly without leave, viz.—Mr. Gray and Mr. Kennedy, of the Presbytery of Newton,

and Mr. Danforth,* of the Presbytery of Newcastle.

Resolved, That this Assembly be dissolved, and that another Assembly, chosen in the same manner, be required to meet in the First Presbyterian Church, in this city, on the third Thursday in May, 1826, at 11 o'clock, A. M.

Concluded with prayer, singing, and the Apostolic benediction.

ASIA MINOR.

VISIT OF REV. JOHN HARTLEY TO THE APOCALYPTIC CHURCHES.

(*Continued from p.* 93.)

I have never met with a Greek ecclesiastic of more pleasing address than the bishop of Philadelphia. He is young, probably not more than thirty-five: and exhibits an energy and warmth of character, which, under favourable circumstances, would lead, I should imagine, to very happy results. I was sorry to find in him a degree of coldness on the subject of the Bible Society: he said that they had conversed on the subject, in the Synod at Constantinople; and I understood him that they considered the circulation of the Romaic Scriptures to be impracticable for the church as a body, but that it might be left to the exertions of individuals. He also hinted his fears, that harm might result to the people, from an undirected use of the Scriptures: he brought forward as an instance, the passage of St. Matthew (i. 25). *And knew her not till she had brought forth her first-born.* Here, he remarked, the common reader might be led to suppose that Mary did not remain a virgin after the birth of Christ, from the acceptation in which we at present take the word ἕως *till.* Past intercourse with Greeks had already taught me the inexpediency and inutility of contending hastily on this subject: to the doctrine of the perpetual virginity of Mary, they are bound by such adamantine prejudices that a missionary will find it better to direct their attention to more important subjects, than hastily to shock their feelings on a point of minor importance. It was the parting advice which I received from a well-meaning inhabitant of Ithaca: "Attack not the perpetual virginity of the Panagia!" and, except when I have discovered a previous preparation of mind, I have not deemed it adviseable to say much on this subject. With these feelings I did not contravene the idea of Panaretos; but contented myself with showing, that whatever difficulties might be contained in the scriptures, those points which were essential to salvation, were obvious and intelligible. He very gladly received a New Testament and other books.

I cannot describe how much I was struck with *Hierapolis.* There are three objects, all of which cannot fail to arrest attention. One is the superb situation of the city: it is placed on the slope of Mount Messogis, which rises behind, to a considerable elevation: in front, is the vast plain of the Mæander: beyond, are stupendous mountains, covered half down their sides with brilliant snow: there are only two principal features in the landscape; but though so few, they are grand beyond description. The second object which creates amazement is the frozen cascades: by this name I denote the four or five cataracts, which have been petrified in their course, and which display the whiteness of the purest snow: I question if the world elsewhere exhibits so surprising an instance of this phenomenon: the appearance is precisely that of roaring cascades, having been metamorphosed in an instant into Parian marble: the size, too, of these snow-white water-falls is such, that they are visible at an immense distance. The third subject of surprise is the ruins of the city: here we see the most magnificent remains of antiquity covering an extent of three or four miles in circumference—we wander among massy walls—we are surrounded by inscriptions, statuary, and columns—we pass under stupendous arches—we repose on marble seats of the theatre: the theatre is certainly the most striking relic of the ancient Hierapolis: not only the seats, but great part of the proscenium still remains: such a spectacle speaks, in very powerful language, the transient nature of earthly grandeur—*See what manner of stones, and what buildings, are these!* and yet a ruin little less than that of Jerusalem has befallen them: neither the beauty of its situation, nor the salubrity of its waters, nor the strength of its buildings, has preserved Hierapolis from utter destruction: may we then ever set our affections on that heavenly residence which is the only true Hierapolis (sacred city); may we be denizens of *that city which hath foundations, whose builder and maker is God!*

The works of God remain, though the labours of man have gone to decay. The

* Mr. Danforth assures us that his name is placed here without just cause. He says—"I never meant to, nor did I ever, treat an ecclesiastical body in this manner."—EDIT.

waters for which Hierapolis was famous still retain their quality; we found them hot, even at some distance from their fountain; and having had our faces inflamed with the burning rays of the sun, it was refreshing and beneficial to bathe them in the tepid streams.

To a Christian, Hierapolis is interesting, from the mention which is made of it in the sacred writings. In the epistle to the Colossians (iv. 13.) St. Paul *bears record* to Epaphras, that he had great zeal for *them in Hierapolis*. Its vicinity to Laodicea and Colosse would naturally lead to the conclusion, that it enjoyed the privilege of the labours of Epaphras, at the same time with those two cities. It deserves also to be noticed, that the remains of two churches are still visible. It is delightful, then, to reflect, that, amidst these ruins of idolatry and pleasure, is reposing the earthly part of many faithful Christians; and that the last trumpet will call forth from beneath the incrustations of Pambouk-Kalasi many a glorified body to heavenly mansions. At present, no Christian resides even in the vicinity. There is only a miserable Turkish village, situated beneath the most eastern of the cascades.

Laodicea.—The city of Laodicea was seated on a hill of moderate height, but of considerable extent. Its ruins attest, that it was large, populous, and splendid: there are still to be seen an amphitheatre, a theatre, an aqueduct, and many other buildings. But its present condition is in striking conformity with the rebuke and threatening of God. Not a single Christian resides at Laodicea! No Turk even has a fixed residence on this forsaken spot. We only observed a few Turcomans, who had pitched their tents in the area of the amphitheatre. Infidelity itself must confess, that the menace of the scriptures has been executed. It was a subject of interest to me, to find that the amphitheatre, which still remains, was built not much later than the time when St. John wrote the Apocalypse: nor could I help inquiring, whether theatrical amusements might not have been one of the principal causes which induced the decay of spirituality at Laodicea; we know, from the passionate fondness of the ancients for these sports, and also from the powerful condemnation of them by the primitive fathers, that they must have been a source of serious temptation to the early Christians. Unhappy was the hour, when the youth of either sex were prevailed on to take their seat in these splendid structures: that solid and serious felicity which the gospel imparts would soon be expelled, amidst such tumultuous assemblies; and, with so many objects to inflame the passions and to corrupt the heart, there was little prospect that a single visit would leave the individual without being infected with a dangerous contagion. Though circumstances are somewhat different in modern theatres, it is greatly to be apprehended that the results are not dissimilar: how many a youth who awakened the best hopes, has been utterly ruined by these entertainments!

From Laodicea to Philadelphia.—April 6, arrived at *Degnizlu*. This is a large and flourishing town; and, as we happened to visit it on the market-day, every thing wore an aspect of bustle and activity. There is a considerable number of Greek residents: they assert that they occupy 60 houses: and I was glad to find Romaic still spoken by them: they have one church, and we heard of another of the Armenians. After continual exposure to observation for so long a time, it was to me quite a treat to find an opportunity for prayer. Here, also, I was permitted, in some degree, to exercise my proper office. I had much conversation on religion with a Greek from Konich (the ancient Iconium,) and with three or four others. The missionary who would aspire to revive the ancient churches of Hierapolis, Laodicea, and Colossæ, must plant himself at Degnizlu: here he would be in the neighbourhood of them all. But he would have a difficult post: the union of the medical with the clerical character would probably remove some obstacles.

On the way to *Chonos*, we traversed a beautiful wood, in which the vines were climbing to the summits of the trees, and suspending themselves in a very elegant manner from the branches. On the right, we had romantic mountain scenery: Mount Cadmus was close at hand, crowned with forests, and the snow was glittering amidst the trees.

We approached Chonos with feelings of no small excitement. Where is the ancient Colosse? What remains of the church of Epaphras? Are any individuals still to be found who have been *made meet to be partakers of the inheritance of the saints in light, delivered from the power of darkness, and translated into the kingdom of God's dear Son?* (Col. i. 12, 13.) The answer is a melancholy one. The very spot on which Colosse stood is still uncertain: but, what is most afflicting, the condition of Christianity in this region has undergone a change, as total as the overthrow of the city.

Here we were sorry to find a total ignorance of modern Greek: a native of Cyprus is the only priest, and the only individual who can speak that language.

Whenever Turkish has supplanted Greek, of course the Romaick scriptures are of no value: nor does the Turkish Testament supply the deficiency: for, partly because the Greeks are ignorant of the Turkish characters, and partly because the Greeks are jealous of the introduction and use of this volume, it has become necessary for them to prepare Turkish scriptures in the Greek letter. Whatever publications they possess are of this description; and I noticed, that their inscriptions on tombs are of the same kind. It is a natural inference, which is unhappily too well confirmed by fact, that where the Greeks are only acquainted with Turkish, their knowledge of the New Testament will be proportionably less: indeed, they are almost ignorant of it. Where Romaick is spoken, its similarity to ancient Greek still enables the attentive to have some knowledge of the lessons of the gospel which are read at church; but here, such a degree of light is impossible."

On the morning after their arrival at Chonos, Mr. Hartley and his companion wandered to a place which Mr. H. supposed to have been the site of the ancient Colosse. His reflections while standing on this interesting spot, were as follows:

"Here reposes whatever was mortal of the church of Colosse; with the exception of Epaphras, Archippus, Philemon, and Onesimus, their very names are forgotten. But, in truth, very different has been their end, from the death of those who are unconnected with their religion: When *Christ, who is our life, shall appear, then will they also appear with Him in glory.* (Col. iii. 4.) The place on which I tread is a sacred spot of earth. Here have been deposited the seeds of immortality. Here is concealed a treasure which ere long will adorn the very courts of heaven. The place where the remains of a believer rest must be precious in the eye of God himself: with the eye of sense, I view nothing here but scattered stones, adorned by violets, anemonies, and hyacinths; but, by faith, I foresee the exertion of Divine power amidst these ruins. *Those who sleep in the dust shall awake*—such as rejected the message of mercy declared to them by Epaphras, *to shame and everlasting contempt*—the happy number, who gave it a welcome reception, to *everlasting life.* That the actual situation of Colosse should still be a subject admitting of further investigation, is a melancholy evidence of the utter ruin which has befallen that ancient city: long since have disappeared, not only all the pious labours of Epaphras and his successors, but the very buildings, amidst which they resided: at present, the ground is for the most part cultivated, where we supposed the city to stand; and no remains are visible, which are either calculated to excite curiosity or to gratify taste.

Philadelphia.—As we drew near this place, April 23d, I read with much interest the Epistle (Rev. iii. 7—13) to that church. The town is situated on a rising ground, beneath the snowy mountain Tmolus. The houses are embosomed in trees, which have just assumed their fresh green foliage, and give a beautiful effect to the scene. I counted six minarets. We entered through a ruined wall; massy, but by no means of great antiquity. The streets are excessively ill paved and dirty. The tear of Christian pity must fall over modern Philadelphia. Were Christ himself to visit it, would He not weep over it, as once over Jerusalem? Alas! the generation of those who *kept the word of* our Lord's *patience* is gone by; and here, as in too many other parts of the Christian vineyard, it is difficult to discover better fruits than those which are afforded by briers and brambles! It is, indeed, an interesting circumstance to find Christianity more flourishing here than in many other parts of the Turkish empire: there is still a numerous Christian population: they occupy 300 houses: divine service is performed every Sunday in five churches, and there are twenty of a smaller description, in which once a year the Liturgy is read. But though the candlestick remains, its light is obscured: the lamp still exists, but where is its oil? Where is now the *word of* our Lord's *patience?*—it is conveyed in sounds unintelligible to those who hear: when the very epistle to their own church is read, they understand it not! The word of legendary superstition and of multifarious will-worship is now more familiar to their ears. And where is the bright exhibition of Christian virtues?—unhappily, the character of Christians in these countries will scarcely bear comparison with that of Mahomedans themselves! In a word, Philadelphia has had her share in that utter apostacy from true and practical Christianity, which has been the bane of the East.

But, though I am compelled by truth to speak in this manner, I gladly seize this opportunity to express my conviction, that ere long there will be a great renovation in the eastern churches. This is not the place for detailing the grounds of such an opinion: but I state with confidence this result of my observations, during my intercourse with oriental Christians. Nothing is wanting, but perseverance in imparting instruction on every favourable occasion: and, ere long, we shall see the fruit of our labours. The English mission-

aries, who visit these countries in a zealous and affectionate spirit, will find the language once addressed to Philadelphia applicable to themselves. *Behold, I have set before thee an open door, and no man can shut it.*

Our visit to Philadelphia was rendered the more interesting, by the circumstance of our being the bishop's visiters. He pressed us so strongly to make his house our home, that we thought it right to comply with his wishes. This circumstance gave me an opportunity of having much conversation with Panaretos. Many of his remarks afforded us satisfaction. The Bible he declared to be the only foundation of all religious belief: and I was astonished to hear him say, that he knew of no other confession of Christian belief, than the creeds of the Apostles, of Nice, and of St. Athanasius. With the design of referring to Christ, as *the only name given among men by which we can be saved;* I introduced a remark on the atoning efficacy which too many appear to attach to fasting. "It is," he replied, "the universal idea." After other remarks, distinguished for candour, and expressive of the miserable follies into which our nature has plunged us, he used these decisive words —"Abuses have entered into the church, which former ages might endure; but the present must put them down." Other topics of conversation were, justification by faith, indulgences, the prophecies concerning popery, and the seventh general council. Conversing on the last-mentioned subject, I was surprised to find, that he did not know that protestants worshipped God without the use of pictures. The Christian population he considered to be on the increase at Philadelphia: in the last year there had been ten deaths and twenty marriages: the Turks, he said, were decreasing: a large number had marched for Greece, and none had ever returned. In the evening we attended the Metropolitan church; but to give a true account of the sad degradation of Christian worship exhibited on this occasion, would be equally difficult and painful. We were highly pleased with the engaging manner of Panaretos. His house, also, which is termed, as usual by the Greeks, the Metropolis, exhibited a decorum highly suited to a Christian bishop; nor did I witness that fawning and perpetual kissing of the hand, which I have deplored in some other episcopal residences. From the verandah, we had a view over the whole town by day; and, at night, we observed the illuminated minarets spreading their light over the city, as is customary during the fast of Ramazan.

Sardis.—April 26th. This morning I have visited Sardis—once the splendid capital of Lydia, the famous residence of Crœsus, the resort of Persian monarchs, and one of the most ancient and magnificent cities of the world. Now how fallen! The ruins are, with one exception, more entirely gone to decay, than those of most of the ancient cities which we have visited. No Christians reside on the spot: two Greeks only work in a mill here, and a few wretched Turkish huts are scattered among the ruins. We saw the churches of St. John and the virgin, the theatre, and the building styled the palace of Crœsus: but the most striking object at Sardis is the temple of Cybele. I was filled with wonder and awe, at beholding the two stupendous columns of the edifice which are still remaining: they are silent but impressive witnesses of the power and splendour of antiquity."

(*To be continued.*)

LAST HOURS OF DR. PAYSON.

Few men, probably, have been carried through sufferings so severe as Dr. Payson's. His health had been declining many months. For most of the year past, the nature of his complaints was such as to preclude any confident hope of his recovery: and during the few last weeks of his life, he may be said almost literally to have *died daily*—so excruciating were his sufferings, and especially at the seasons of their periodical return. Yet 'the joy of the Lord was his strength.' His spiritual comforts and antepasts of heaven were so rich and abundant, as greatly to outweigh his agonies. Instead of uttering a single complaint he was continually speaking the praises of the Lord, and resting in joyful assurance on the supports which the divine presence and promises afforded him. It was a favourite expression, and one often quoted in seasons of the greatest agony, "I will bless the Lord at *all times*," &c. He could speak of his extreme sufferings, as *light afflictions, not worthy to be compared with the glory to be revealed;* nor indeed with that which he actually experienced; for, to use his own vivid language, "he could find no words to express his happiness; he seemed to be swimming in a river of pleasure, which was carrying him on to the great fountain."—"God is literally now my all in all. If he is present with me, no event can in the least diminish my happiness, and were all the world at my feet trying to minister to my comfort, they could not add one drop to the cup."—"My happiness is too great—it will wear me out; and I do long to say a few words to my dear people."

The following sentences show the rapid enlargement of his conceptions of the

adorable God, as the time drew near when he should "see Him as he is."

"Hitherto I have viewed God as a *fixed* star, bright indeed, but often intercepted by clouds; but now it is coming nearer and nearer, and spreads into a Sun, so vast and glorious, that the sight is too dazzling for flesh and blood to sustain."—That his was not a blind adoration, and that his mind was awake to every view of the subject, may be seen by the expressions which follow:—"I see clearly that all these same glorious and dazzling perfections, which only serve to kindle my affections into a flame, and to melt down my soul into the same blessed image, would burn and scorch me like a consuming fire, if I were an *impenitent* sinner."

It is remarkable, that, notwithstanding the amazing power of his disease to torment the body, his mind, so far from suffering any abatement of its wonted vigour, seemed to increase in strength and the activity of its operations, and retained its balance perfectly. The imagery of the following expressions descriptive of the pantings and aspirings of the new born soul to rise to her God, is not surpassed by that of Pope's "Lend, lend your wings," &c. To Mrs. P., who, while ministering to him, had observed, "your head feels hot and seems to be distended," he replied, "It seems as if the soul disdained such a narrow prison, and was determined to break through with an angel's energy, and I trust with no small portion of an angel's feeling, until it mounts on high."—Again: "It seems as if my soul had found a pair of new wings, and was so eager to try them, that in her fluttering she would rend the fine network of the body to pieces."

His *humility* increased with his joys:—"I find no satisfaction in looking at any thing I have done: I want to leave all this behind—it is nothing—and fly to Christ to be clothed in his righteousness: All my joy comes from looking at him." Again: "I have done nothing myself. It seems as if I had not fought, but Christ had fought for me—I had not run, but Christ had carried me—that I had not worked, but Christ had wrought in me. Christ has done all."

His views of the obligations and privileges of the Christian, he was heard to express in the following soliloquy.

"What an assemblage of motives to holiness does the gospel present! I am a Christian—what then? Why I am a *redeemed* sinner—a *pardoned rebel*—all through grace, and by the most wonderful means, which infinite wisdom could devise.

"I am a Christian—what then? Why I am a temple of God, and surely I ought to be pure and holy. I am a Christian—what then?—Why I am a *disciple* of Christ, and must imitate him, who was meek and lowly in heart, and pleased not himself. I am a Christian—what then? I am a *child* of God, and ought to be filled with filial love, reverence, joy and gratitude. I am a Christian—what then? Why I am an *heir* of heaven, and hastening on to the abodes of the blessed, to join the full choir of glorified ones in the Song of Moses and the Lamb; and surely I ought to learn that song on earth."

He repeatedly expressed his continually deepening conviction that the happiness of heaven was a *benevolent* happiness, and consisted in *imparting* as well as receiving. He compared the saint to a mirror, which reflects as it receives the beams of the sun. This conviction was greatly strengthened by his own experience. "In proportion as my joy has increased," said he, "I have been filled with intense love to all, and a strong desire that they might partake of my happiness." The sincerity of this avowal was abundantly verified, by his increasing efforts to do good to all to whom he could gain access by any medium. During his last sickness, and after he was confined to his bed, he often saw and conversed with from 40 to 50 of his pastoral charge in a day. At his request, notice from the pulpit was given on the Sabbath, from time to time, as he had strength to bear it, inviting one class after another of his parishioners to come to him at a given hour, at which they received his farewell counsel, and blessing.—These seasons were tender and affecting beyond description.

With great effort, he was able for the last time, to meet his Church at the table of the Lord, on the first Sabbath in August, when he took a most affectionate leave of them in their collective capacity, exhorting them, that with purpose of heart they would cleave unto the Lord.

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We have seen some additional accounts of the last sayings of this eminent man of God: Never was there, we think, a more complete victory over the king of terrors than he exhibited; and never have we read sentiments and remarks more replete with heavenly wisdom and sublime piety, than he uttered in the closing scene of life. We had once the opportunity of passing a few days in his company, some ten or twelve years since; and had the privilege to join with him in family prayer—In that exercise we then

thought and have frequently since said, that he excelled all the men we have ever known. There was an originality, a simplicity, and a holy unction in his prayers, that seemed to be rather angelic than human. It savoured of the very spirit of heaven.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of February last, viz.

Of Rev. Dr. Samuel Miller, a donation received by him in a letter from "A young man of New York," for the Contingent Fund	$10 00
Of Rev. Dr. E. S. Ely, the donation of Rev. Henry R. Wilson, Shippensburg, for the Philadelphia Synod's Professorship	55 00
Of Rev. Robert W. James, Indiantown, S. C., $22, which, with what was included in a former remittance by Mr. James, is considered as in full of the subscription of $25, of James Sydney Flemming, Esq., for the Southern Professorship	22 00
Total	$87 00
The Treasurer has also received of Rev. Dr. Green, per Rev. Dr. Janeway, on account of the collections of Rev. Samuel Bryson, Agent of the Board of Missions, for the Missionary Fund	40 00
And of Rev. John H. Kennedy, collections in the Sixth Presbyterian Church, for ditto	34 24
Amount	$74 24

View of Publick Affairs.

EUROPE.

The latest European dates which we have seen are, from Britain of the 8th of January, and from France to the 5th of the same month.

Britain.—Nothing decisive, in relation to peace or war between the allied powers and Turkey, was known in London, at the date of the last advices. Information had been received of the departure of the allied ambassadors from Constantinople, on the 8th of December. Mr. Stratford Canning had gone to Smyrna, and expected to go from thence to Corfu; the Russian minister had set out for Odessa, and the French ambassador had taken passage in a Greek vessel for Toulon. Up to the time of their departure, they had been treated with the greatest courtesy, and even kindness, by the Turkish Divan, and by the inhabitants of Constantinople generally. Nor were there any indications that the Christian residents there would be treated with the severity which had been apprehended. On the contrary, distinct intimations had been given from the Sultan, that they should remain unmolested. In the mean time, however, the most vigorous preparations for war were going forward—probably with the view of being able to negotiate more advantageously, or else to be able to contend with the greater effect, when the temporizing policy of the Sultan could no longer be continued.—Nothing of great importance in Britain itself is announced. There had been a considerable defalcation in the revenue for the last quarter of the year reported. Lord Goderich had resigned his office as premier, and his successor was not appointed. The great Tunnel under the Thames was in progress, and likely to be eventually completed. The notorious Cobbett had addressed a letter to the king, offering himself for prime minister, as the only man that could save the nation.

Since writing the above, an arrival at New York from Havre has brought Paris papers to the 15th, and London papers to the 11th of January. The whole of the late British cabinet is likely to be changed. The Duke of Wellington has received his

majesty's commands to form a new cabinet, of which it is generally believed Mr. Peel will be the head. As usual, there are many speculations among the *quid nunce*, on the subject of the new ministry and the members who will compose it. Some believe that the Duke of Wellington will be premier; but the truth is, nothing certain on this interesting topick was known, and cannot be known by us, till another arrival.

FRANCE.—It is now ascertained that a large majority of deputies to the legislative chamber, recently elected, are Liberals or antiministerialists. The rejoicings in Paris, on account of the success of the liberal party in carrying the whole of their electoral ticket, was highly offensive to the court. An armed force was called out to disperse the multitude collected in the streets, and a scene of tumult and bloodshed ensued. A considerable number of citizens were killed, and some of the military. Much popular excitement and indignation ensued. The whole of the late French ministry have gone out of office, and a new ministry has not yet been settled—M. Villele, it appears, is ennobled, and will take his seat in the house of peers. It is not expected that men who are avowed liberals will be appointed to the high offices of the government; but the particular friends and adherents of the Dauphin, who form a kind of middle party, will, it is believed, come into power. M. Cuvier, the distinguished naturalist, and a protestant, is made minister of religion, so far as the protestants are concerned. It is clear that the late high toned measures in relation to the press, the patronage of the Jesuits, and the arbitrary claims of the court, can no longer be sustained in France. It seems remarkable that the French and British cabinets should be entirely unsettled at the same time.

SPAIN.—The following article, which we extract from a newspaper, contains the most recent advices from Spain—"The council of Castile have been warmly discussing the project of an act of amnesty. A majority is said to be in favour of full amnesty to all parties, and all opinions since 1808, but they say nothing about restoration to posts and honours. An extract from a private letter from Barcelona of 2d January says: 'A new expedition of exiles has just left this port. It consists of four transport vessels, escorted by an armed corvette, and has on board 37 secular or regular ecclesiastics, and 256 other persons, all destined for the different galleys that we have in Africa.'"

PORTUGAL.—We have not heard of the arrival of Don Miguel in the kingdom of which he is the destined monarch; nor can we add any information of importance, in relation to Portugal, to that which we gave in our last number.

AUSTRIA AND PRUSSIA.—It appears that these great powers have given assurances, which are considered satisfactory, that they will not withstand the efforts of Britain, France, and Russia, to settle the quarrel between the Greeks and Turks. If this be so, we can hardly conceive that the Turk will proclaim war.

GREECE.—Military operations are still carried on in Greece, and yet no events of much moment have taken place, since the destruction of the Turkish and Egyptian fleet. Ibrahim Pacha appears to have abandoned Tripolizza, and recalled the most of his troops from Patras and other places, with a view to concentrate the whole in the neighbourhood of Navarino. His supplies of provisions are falling short, and we think it probable that he will ere long know something of the famine by which he has endeavoured to destroy the poor Greeks. A small corps of Turkish troops remains at Patras, besieged by general Church, who has been joined by a reinforcement from Epirus and from the Peloponnesus. Rumours have been spread of the besieging and of the abandonment of Scio by the Greeks; but the state of facts is not ascertained. Lord Cochrane is said to be in the vicinity of Scio, and his naval operations appear to have been partially successful. But what is now of the greatest importance to Greece is, the suppression of piracy. The number of their piratical vessels is such, that it is difficult for merchant vessels in the Mediterranean to escape them; and they plunder all without discrimination—Even a vessel from this country, laden with supplies for their starving population, has been plundered. Nothing we have heard of is so much calculated to injure the Grecian cause as this predatory warfare. But it should be remembered that the pirates are not countenanced, but proscribed, by the Grecian authorities; and that Lord Cochrane, under their direction, is doing all that he can to restrain these freebooters. They ought to be chastised without hesitation by every vessel of force, of whatever nation; for they are the worst enemies of their own country, as well as depredators on the peaceful citizens and subjects of other countries. We have been glad to observe that they have received a severe castigation, in several instances, from the armed vessels of the United States.

TURKEY.—Nothing decisive is yet known in regard to the decision of the Sultan and his divan, on the subject of peace or war. It cannot be denied that the Porte is acting with a discretion and deliberation which it has not often manifested; and this is among the reasons which lead us to believe that open warfare will not take place. In this however we may misjudge. Musselman pride and arrogance have been so sorely wounded by the affair at Navarino, that it may be necessary for the Sultan to make war, even against his own judgment and inclination. Although Mahmoud is a despot, he well knows that he keeps his throne and wears his head, only on condition that he does not go beyond a certain point in contravening the wishes of his slaves. They are pleased with the vigorous preparations he is making for war, and perhaps he hopes that while this is doing, their thirst of vengeance may so abate, that he may make peace with safety—He is at present extremely popular, and this popularity he is careful to cherish and increase. He confers marks of distinguished honour on Turkish chiefs; and has lately adopted the extraordinary measure of calling together the heads of trading companies and corporations, and has engaged them by oath, that in case of war, they will collect together the Musselmans in their different quarters, and march to battle at their head—Seven hundred pieces of iron cannon, it is said, have been sent to the Dardanelles to increase the force of the batteries and forts erected there; and military apparatus of every description is forwarded to the most vulnerable points of the frontiers of European Turkey.

RUSSIA.—It appears that a preliminary treaty of peace has been signed between Russia and Persia. The Russians are to retain in full territorial possession, all the country to the north of the Araxes, and a small portion of that lying to the southward; that all the expenses of the war are to be borne by the Persians, part of which was to be paid down on the signature of the treaty, and the remainder by instalments; and that the Russians were to hold certain fortresses and additional territory, as guarantee for the fulfilment of this part of the treaty. This preliminary treaty had been sent for ratification to the Persian capital.

A London paper of the 10th of January contains the following article: "Letters from Petersburg, of 24th Dec. state that, after the arrival there of the news of the departure of the allied ambassadors from Constantinople, the Russian cabinet expedited couriers to all the courts of France and England, to renew the assurance that Russia still holds herself bound by the treaty of 6th July, and that her army would only act in conformity with the wishes of the allies. A letter of 4th January, from Vienna, confirms these details. There too, intelligence was received that Russia meditated no aggression, and would only act in the affairs of the East in conformity with the wishes of the allies. This news caused a rise in the Austrian funds."

ASIA.

In Arabia the Weechabites, Wahabees, or Wahabites (for they are called by all these names) are again threatening the birth place, and burial place, of Mahomet. They once had possession both of Mecca and Medina, and after an arduous struggle, were expelled by the Pacha of Egypt. They have seized the opportunity, when the Pacha's best troops are in Greece, to make head against him once more, and as it would seem, with the prospect of success; since their army is now much more numerous than that to which it is opposed. Both parties are Mahometans, but they denounce each other as hereticks, and the hatred and hostility between them are of the most envenomed character. The temple and tomb of their false prophet is the great bone of contention; and if the Weechabites should gain it, the omen will be considered as of the most inauspicious kind, not only to the Egyptian Pacha, but to his master, the Sultan of the Turks.

In Central Asia, the latest accounts represent the British authorities at Calcutta, as being exceedingly unpopular with the native population. We rejoice, however, to observe, that the various Christian missions, in almost every part of that populous region, are increasingly successful, and that their prospects are of the most encouraging kind.

AFRICA.

We have nothing of moment to report from this quarter of the world.

AMERICA.

Among our sister republicks, in the southern part of our Continent, the state of publick affairs is much the same as we exhibited it in our last number. The war is

continued between the United Provinces and the emperor of Brazil, and no occurrence of importance, in regard to it, has recently, so far as we know, taken place. *Bolivia* is represented as being in a very happy and prosperous state—the most so, by far, of any of the new republicks. In *Mexico* agitations are still felt, but seem to be subsiding—The same may be said of *Colombia*. But the republick of *Central America* is torn by intestine feuds, more deplorably than ever. It does not seem easy to prognosticate the issue, except that it must be calamitous.

UNITED STATES.—It is with unfeigned regret that we observe the tardy movements of our Congress, in the despatch of publick business. Concerns of the greatest moment to the community at large are not decided on, while questions of a party character occupy the time and attention of the national legislature. We had hoped it would be otherwise—but we forbear. Our representatives are responsible to their constituents, and by them let them be judged—The winter which has closed has been mild, almost beyond a parallel, and the goodness of God in granting health and general prosperity to our population, demands our notice and our warmest gratitude.

To our Readers.

We think it not improper to state, that although the publication of Lectures on the Shorter Catechism, will be suspended till the close of the Memoir of Mr. Eastburn, there is no design entertained of abandoning the publication. It will be resumed, so soon as the place heretofore occupied by the Lectures, shall no longer be needed for the Memoir. In regard to that Memoir, we also wish to state, that by an agreement between Mr. Eastburn's executors and the Editor of the Christian Advocate, it is first to appear in this miscellany; and then, with probably some addition, to be republished in a separate form; and that the executors have taken out a copy-right to the publication, the whole avails of which are to be applied to aid in the extinguishment of a pretty heavy debt which is yet due on the Mariners' Church. The writer of the Memoir desires to say further—that in making statements, it is his opinion, that a difference ought always to be preserved between probability and fact, even when the probability is such as to leave no doubt of the fact; and that he is sorry to observe, that this was not duly considered in writing the first three sentences of the Memoir, nor till the form containing them had passed the press. He cannot satisfy himself with the purpose of altering these sentences in the republication contemplated; but wishes them to be considered as containing errata, to be corrected so that the sentences may read as follows:—

The name and virtues of JOSEPH EASTBURN, have probably been already celebrated in the four quarters of the globe. The last ten years of his life were so disinterest edly, assiduously, and affectionately, devoted to all the best interests of seamen, that a large number of them regarded him with the veneration and attachment which dutiful children bear to a worthy parent; and with their characteristick warmth of feeling, there is little reason to doubt that they have proclaimed his praise, in every region to which their vocation has called them. Not only in many of the sea-ports of our own continent, but on the coasts of Asia and Africa, and in various parts of Europe, we may believe that they have extolled his piety, commended his benevolence, and exhibited him as an example.

We confidently expected to give a handsome engraved likeness of Mr. Eastburn, with the commencement of his memoir, in our present number. But the engraver has still the work in hand.—We hope to be able to place the likeness in our next number.